

HIKMAD SOOMAALI

BY

Muuse Haaji Ismaa'iil Galaal

EDITED

WITH GRAMMATICAL INTRODUCTION AND NOTES

BY

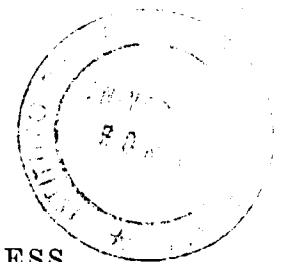
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GEOFFREY CUMBERLEGE
OXFORD UNIVERSITY PRESS

LONDON CAPE TOWN

1956



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p. 1
100-101

CONTENTS

EDITOR'S PREFACE

page v

GRAMMATICAL INTRODUCTION

I. The Dialect	1
II. Letters and Diacritics used in the Spelling	1
III. Frontness	4
IV. Tone Marks	11
V. The Spelling of Verbal Endings	14
VI. The Spelling of the Present Tense forms of the Compound Verb leeyahay (leh+yahay) 'to have'	15
VII. The Spelling of the Subject Pronouns aan , aad , &c.	15
VIII. The Spelling of the Impersonal Pronoun La and the Object Pronoun Ku	16
IX. The Spelling of the Conjunctions (Co-ordinates) e , oo and the Irregular Adjective ah	17
X. The Spelling of the Irregular Adjectives ah and leh	17
XI. The Spelling of those forms of Nouns, Verbs, and the Definite Article which end in -e , -a , or -o before a pause	18
XII. Alternative Forms of the Possessives kjis and tjis	20
XIII. Contraction	20
XIV. Word Division	23
XV. Subsidiary Agreement Signs (SAS)	24
XVI. Bibliography	28

TEXTS

1. Midkii tibta iyo mqoyaa ka baħsaday	31
2. Gari Jlaah bay taqaan	31

3. Talagçlyo	page 32
4. Ina'adeerow, khayaanada i bar!	33
5. Waa yaab	33
6. Wankii gēsaha lahaa	34
7. Ninkii is yjqi, 'Ninka kale baji!'	34
8. Nabad go'day ma hiqanto	35
9. Usha haddii La jiifsho na bannaan	35
10. Bakhaylkii is qjilkaambiyyay	36
11. Ishaa 'Umar ka lulata	36
12. Bēlaayo dāaman La qabtay leedahay e dabo La qabto ma leh	37
13. Abaalgud	37
14. Bakhaylkii heeladda yjqiin	38
15. Gāraw jidaankj iyo gēel heradj iyo rag gōgoshj	39
16. Ninkii boogta qābay	40
17. Inankii aabbihj sū'aalay	41
18. Inanlayqalkii La hantay	42
19. Wahaan daa'ad ahayni dabaday ka hūmaadaan	43
20. Ninkii hoolihjisii Laga sōoryeeyay	44
21. Ninkii ilkaa la'aa ye naagtii ka qimatay	45
22. 'Igaal Bowkah	47
23. Faaliyihii La bijkeyday	49

NOTES

Introduction to Notes	62
Notes on story No. 1	64
No. 2	69
No. 3	72

xi	
page 72	
73	
74	
75	
75	
78	
79	
80	
83	
84	
86	
90	
92	
95	
96	
97	
99	
101	
104	
109	

Notes on story No. 4

No. 5
No. 6
No. 7
No. 8
No. 9
No. 10
No. 11
No. 12
No. 13
No. 14
No. 15
No. 16
No. 17
No. 18
No. 19
No. 20
No. 21
No. 22
No. 23

GRAMMATICAL INTRODUCTION

I

THE DIALECT

The texts in this book are written in the Isaq (**Isaaq**) dialect of Somali, spoken in the central area of the Somaliland Protectorate. This dialect differs very little from the dialects spoken by the Esa (**'Ise**), Gadabursi (**Gədabuursi**), and the Northern Darod (**Daarood**) people. The speaker of this dialect understands and is understood by all the Darod people and the Northern Hawiya (**Hawiye**) but may have some difficulty in communicating with the Southern Hawiya and the Benadir (**Bānaadir**) people, and would have to live for a few months among the people of the Rahanweyn (**Rahanwiin**) group in order to understand them without any difficulty.

Geographical and ethnographical data concerning the speakers of these dialects can be found in the works given in the Bibliography under the heading 'Physical and Social Background'.

II

LETTERS AND DIACRITICS USED IN THE
SPELLING

In this book the following letters are used for Somali:

b t d ḍ k g q '
 B T D Ḍ K G Q

f s sh kh ḥ 'h
 F S Sh Kh H H

m n r l
 M N R L

w y ŷ
 W Y Ŷ

i e a o u
I E A O U

ii ee aa oo uu
Ii Ee Aa Oo Uu

The following diacritics are used:

, the cedilla, the use of which is explained in Section III.
' ^ - v ^ tone marks, the use of which is explained in Section IV.

Reading conventions concerning certain letters and certain types of words are given in Sections III, VIII, IX, X, XI, and in this Section.

The letters used for consonants and the semi-vowels **w** and **y** are the same as those employed by Armstrong (see Bibliography, 'Phonetics'), except that my **kh** and **sh** correspond to Armstrong's **x** and **f** respectively, and that I have introduced the additional symbol **ŷ**. The symbol **ŷ** represents a sound acoustically similar to **y** but less tense and 'darker'. It is articulated by a movement of the tongue towards the upper front teeth or teeth ridge, but without actual contact. The tip of the tongue is raised to the level of or above the lower front teeth, but there is no substantial raising of the mid part of the tongue (as in **y**) towards the hard palate. This sound occurs between vowels only and is always voiced.

E.g. **maŷa** no
waan akhriŷaa I read
mjndiŷo knives
waan teŷayaa ŷe I am going

Berghold uses the symbol **δ** for this sound and describes it on pp. 125-7 of his 'Somali Studien' (see Bibliography, 'Texts').

I have introduced in the texts the following reading convention:

The letter **-y** at the end of a word is to be read as **ŷ** when it is immediately followed by the Conjunction **oo** or **e** or the Irregular Adjective **ah** (**ihi**), e.g.,

Waa nin qayrkay ah He is a man of the same age as
(**qayrkaŷ ah**). myself.

Suldaankii buu arkay oo He saw the sultan and spoke
(**arkaŷ oo**) **la hadlay.** with him.

This convention does not apply, however, to the final **-y** of the 3rd Person Singular Masculine Past Tense (Short Form) of any verb, e.g.

Tukay oo is ka seŷhay. He prayed and went to sleep.

(In a purely practical orthography, designed for everyday use, the symbol **ŷ** could be dispensed with.)

Unlike Armstrong I use only five vowel symbols and a general sign for 'Frontness' (see Section III). The relation between my vowel symbols and those of Armstrong is as follows:

My symbols	Armstrong's symbols
i	i
e	ε
a	a
o	o
u	u
j or i*	i
ɛ „ e*	e
ɶ „ a*	æ
ɔ „ o*	œ
ʊ „ u*	ʉ
(short and long)	(short and long)

The asterisk indicates a symbol which, although itself not marked with a cedilla, represents the same vowel as the corresponding symbol marked with a cedilla. For the reading conventions covering the cases of this kind see Section III of the Introduction.

Readers will notice that Armstrong's **i** corresponds to both **j** (**i***) and **i**. In my opinion Armstrong's spelling system is incomplete here and would require an additional symbol to represent such pairs as:

ɖiɖ put down (Imper. Sg.)	ɖiɖ he put down
ʃhid light (a fire) „	ʃhɪd he lit (a fire)
hiɖ shut, tie „	hiɖ he shut, he tied
liɖ swallow „	liɖ he swallowed

lis milk, sharpen (Imper. Sg.) **ljs** he milked, he sharpened
diiday I fainted „ **djjdɔy** I refused

Long vowels are marked, as in Armstrong's transcription, by doubling the vowel letters.

The Glottalization of the final vowels **w**, **y**, **l**, **n**, and **r**, which occurs *before a pause* in certain grammatical categories is not marked in my spelling here. In some cases it might be necessary to mark it, in order to avoid ambiguity, as in

beer(?) cultivate, dig (Imper. Sg. 1st Conj.)
beer a liver (Masc. Noun)
hadal(?) talk, speak (Imper. Sg. 1st Conj.)
hadal talk, speech (Masc. Noun)
waa qɔri(?) I shall write
waa qɔri it is a piece of wood

Cases of this kind, however, do not occur in the texts given in this book.

Readers familiar with Bell's *Somali Language* will find that my spelling differs very little from his, and those acquainted with the systems of spelling used by Berghold, Cerulli, Maino, Moreno, Reinisch, von Tiling, and the Somali Writing will readily recognize the correspondences in the symbols.

III

FRONTNESS

In the spelling used in this book ten vowel qualities are recognized in both short and long vowels.

	Series A	Series B
Short vowels	i	ɨ
	e	ɛ
	a	ɶ
	o	ɔ
	u	ʊ

Long vowels	ii	ɨɨ
	ee	ɛɛ
	aa	ɶɶ
	oo	ɔɔ
	uu	ʊʊ

EXAMPLES:

qis build (Imper. Sg.)	qjs he built
hel find „	hɛl he found
kab a sandal or shoe	kɶb he set (a fractured bone)
qod dig (Imper. Sg.)	qɔd he dug
tus show „	tʊs he showed
diiday I fainted	djjdɔy I refused
hees a type of poem (song)	hɛɛs he recited a 'hees'
laab chest (thorax)	lɶɶb he folded
nool livestock	nɔɔl a passenger's fare
duulay I flew	dʊʊlɔy I attacked

The vowels of Series B differ from those of Series A in that they are articulated with the mid part of the tongue more advanced towards the hard palate and the teeth ridge than in the corresponding vowels of Series A. This feature, common to all vowels of Series B, I propose to call *Frontness*.

Frontness, or its absence, extends over whole words or even groups of words, i.e. whole words or groups of words have vowels belonging to the same series. Armstrong, who was the first to discover this fact, refers to it as Vowel Harmony in her article 'The Phonetic Structure of Somali' (see Bibliography).

When Frontness is a constant characteristic feature of a particular form of a word in all possible contexts I propose to call it *Constant Frontness*.

Some words have Constant Frontness in all their forms. The Verb **jɔɔɔ** (1st Conj.) 'to stay, to wait', for example, has Constant Frontness in all its forms (in all its Persons and Tenses). Similarly the Noun **mɶɶɶɶlɔ** has Constant Frontness both in its Singular and Plural form.

Some words, on the other hand, have Constant Frontness only in some of their forms. In the Verb **keen** (1st Conj.) 'to bring', for example, the forms of the Present Tense Continuous have

Constant Frontness but the forms of the General Present Tense have no Constant Frontness. The Noun **sheeko -da** 'a story' has Constant Frontness in its Plural form but no Constant Frontness in its Singular form.

When Frontness is a constant feature of a form of a given word it would be wasteful to repeat the cedilla under each of its vowel letters. Consequently the reading convention is introduced here that a cedilla under the first vowel letter of a form indicates that all the vowels of that form have Constant Frontness. We shall write therefore **māgaalooyin** instead of **māḡaḡalooyin**, **lībaah** instead of **līḡaḡah**, &c.

Sometimes for the reasons of junction it may be necessary to spell two or more words together. In applying the convention concerning the cedilla the reader must regard the components of combinations of words spelt together as separate forms. The combinations of words spelt together are broken into their components in the list of Contractions in Section XIII of the Introduction or in the Notes. All the Definitives (the Definite Article, the Demonstratives, the Possessives, and the Interrogative Definitives **keḡe** and **teḡe**) are spelt together with the preceding Noun to which they refer, but they also are considered as separate forms.

In those Compound Nouns and Verbs which have Constant Frontness the cedilla is placed, not under the first vowel letter of the whole Compound, but under the first vowel letter of that component which can be associated with a word which has Constant Frontness, e.g. **shimbirlībaah** (instead of **shimḡbirlībaah**) 'an owl' (literally 'a lion-bird') where **-lībaah** can be associated with the word **lībaah** 'a lion'; **ḡḡedagḡoye** (instead of **ḡḡeda-gooye**) 'a soothsayer, a herbalist' (literally 'a grass or herb cutter') where **ḡḡeda-** can be associated with the word **ḡḡedo** 'grass, herb' and **-ḡḡoye** can be associated with the word **ḡḡo** (v2) 'to cut'.

In those words which have Constant Frontness only in some of their forms, the occurrence of Constant Frontness is often associated with the presence of certain suffixes, e.g. **qor** 'write' but **(ha) qorin** 'don't write'. A system of marking which would indicate such suffixes might be useful, but owing to the complexity of the matter would be too elaborate for the purposes of this book.

There exist in this dialect personal variations as far as Constant

Frontness is concerned. The word **kjish** 'a bag', for example, is pronounced by some people as **kjish** and by some as **kiish**.

For those readers who find it difficult to distinguish between the presence and the absence of Frontness the following listening exercise may be helpful: they should compare the Imperative Singular of any verb with its 3rd Person Singular Masculine Past Tense, Short Form (Bell, § 121). When these two forms differ in their vowel quality, the Imperative Singular has no Frontness and the 3rd Person Singular Masculine Past Tense, Short Form, has Frontness. If they do not differ in their vowel quality they both have Frontness, e.g.

tún	strike	tún	he struck
dáb	trap	dáb	he trapped
ḡeg	look	ḡeg	he looked
tòos	wake up	tòos	he woke up
róg	turn	róg	he turned
ḡḡaḡ	reach	ḡḡaḡ	he reached
jḡojī	stop	jḡojī	he stopped

This exercise is based on the rule that all the Short Forms of the 3rd Person Singular Masculine Past Tense have Constant Frontness while some forms of the Imperative Singular have Constant Frontness and some have not.

Often Frontness is only a positional feature, i.e. it occurs only in the neighbourhood of Constant Frontness, within the same uninterrupted utterance, i.e. an utterance within which there are no pauses. In the examples below the whole sentences marked with the letter A have no Frontness at any point, while sentences marked with the letter B have Frontness in all their vowels. Constant Frontness is marked with a cedilla as described above.

A **Waa saan shabeel.** It is a leopard's skin.

B **Waa saan lībaah.** It is a lion's skin.

A **Waa daar yar.** It is a small house.

B **Waa daar wēyn.** It is a big house.

A **Soor bay karisay.** She cooked some food.

B **Soor buu qariyay.** He cooked some food.

A **Beerta ha waraabin.** Don't water the garden.

B **Beerta ha jibin.** Don't buy the garden.

- A **Ma faras baa?** Is it a horse?
 B **Ma d̥jbi baa?** Is it an ox (a bull)?
- A **Wuu iman doonaa.** He will come.
 B **Wuu g̥aad̥i doonaa.** He will reach.

Frontness which is present only in the neighbourhood of forms which have Constant Frontness I propose to call *Positional Frontness*. There is no phonetic difference between Constant and Positional Frontness. It may be mentioned here that no words or grammatical forms are differentiated through the presence or absence of Positional Frontness.

There is a great deal of fluctuation in the extent of Positional Frontness. This fluctuation depends on the occurrence of pauses, on the speed and style of the pronunciation, and not seldom on the individual preferences of the speakers. It would be very difficult to represent Positional Frontness without narrowing down the spelling to the transcription of one particular realization (utterance) of the given text.

Positional Frontness is left unmarked in the present texts but those readers who wish to pursue this aspect of Somali pronunciation may find useful the following approximate indications concerning Positional Frontness:

1. Within an uninterrupted utterance words which precede a form which has Constant Frontness tend to have Positional Frontness.
2. When immediately preceded by a form which has Constant Frontness and immediately followed by a pause the following words and their combinations tend to have Positional Frontness:

The Syntactic Particle (Indicator) **baa**.

The Adjectives **leh**, **la'**, and **ah** in their simple (non-verbal) forms.

The Conjunctions **oo** (**yoo**, **ŷoo**), **e** (**ye**, **ŷe**), **iyo**, **na**, **se**, and the unclassified word **ba**.

The Subject Pronouns **aan**, **aad**, **uu**, **ay**, **aynu**, **aannu**, **aydin**.

The Negative Particle **aan**.

The following Auxiliary verbal forms: **doonaa** (**doona**), **doontaa** (**doonta**), **doonnaa** (**doonna**), **doontaan**, **doonaan**, **doono**, **doonto**, **doonno**, **maayo**, **mayso**,

mayno, **maysaan**, **maayaan**, **lahaa**, **lahayd**, **lahayn**, **lahaydeen**, **lahaaŷeen**.

All the Demonstratives, Possessives, and the Definite Article.

These two tendencies are illustrated by the sentences given below, where the following conventions are adopted:

- (a) The signs (B-) and (-B) indicate that the vowels of all the syllables between them have Frontness, i.e. belong to Series B. If the sign (B-) or (-B) occurs within a combination of words spelt together, hyphens are placed before and after the brackets.
- (b) The absence of these signs indicates absence of Frontness.
- (c) It is assumed that there are no pauses within the sentences unless especially indicated.
- (d) It is understood that the marking of Frontness in these examples is based on one particular utterance which although typical is not meant to represent or imply any general rules concerning the extents of Positional Frontness.

1. (B-) **Lo' baan ʔrooriyay.** (-B) I watered some cattle.
Lo' baan raa'ay. I looked after some cattle.
- (B-) **Beer buu jibsaday.** (-B) He bought a garden.
Beer buu beeray. He cultivated the garden.
- (B-) **Waa laba d̥onyood.** (-B) They are two dhows.
Waa laba markab. They are two ships.
- (B-) **Looħa ha k̥enin.** (-B) Don't bring the board.
Looħa keen. Bring the board.
- (B-) **Roob baa d̥a'ay.** (-B) Rain fell.
Roob baa helay. Rain fell. ('Rain found it /him, her, them/.')
- (B-) **Suldaanku ma ʔgy̥ahay.** (-B) Does the sultan know?
Suldaanku ma arkay? Has the sultan seen it (him, her, them)?
- (B-) **Waan t̥ogtay.** (-B) I shot at it (him, her, them).
Waan qabtay. I caught it (him, her, them).
- (B-) **Odayaashii B̥erber-(-B)-uu u sheegay.** He told the elders of B̥erbera.
Odayaashii Bur'uu u sheegay. He told the elders of Bur'o.

(B-) Bood baa Oodwəyne (-B) qabtay. Bood (a man's name) went to Oodwəyne.

Bood baa 'Adan qabtay. Bood went to Aden.

Markaasuu Bootaan (B-) dameerkil saantil ka bjihiyay (-B). Then Bootaan (a man's name) took the skin off the he-donkey.

Markaasuu Bootaan dameerkii saantli ka saaray. (Approximately the same meaning as above.)

Haddaan La kala (B-) roonaan roob ma dɔ'o (-B). Unless people are better than one another rain does not fall. (Unless one party shows more good will than the other, reconciliation [and its blessings] never comes.)

Haddaan La kala roonaan [Pause] (B-) roob ma dɔ'o (-B). (The same meaning as above.)

2. (B-) Waannu gaadi doonnaa (-B). We shall reach.
Waannu iman doonnaa. We shall come.

(B-) Ma aqalkjisi baa (-B)? Is it his house?
Ma aqalkaagii baa? Is it your house?

(B-) Waa nin tɔajir ah (-B). He is a rich man.
Waa nin doqon ah. He is a foolish man.

Halkanu (B-) waa meel bjiyo leh (-B). Here is a place in which there is (which has) water.

Halkanu waa meel 'aws leh. Here is a place in which there is (which has) dry grass.

(B-) Wuhuu dɔonayo ba (-B) [Pause] waan siin. I shall give him whatever he wants.

(B-) Wuhuu dɔonayo (-B) ba waan siin. (The same meaning as above.)

(B-) Markaasuu waaɣay oo (-B) [Pause] is ka ɖaqaayay. Then he didn't find it (him, her, them) and went away.

(B-) Markaasuu waaɣay (-B) oo is ka ɖaqaayay. (The same meaning as above.)

Wahaan raa'ayaa [Pause] (B-) wadaadkaa (-B). I am accompanying that man of religion.

Wahaan raa'ayaa [Pause] baabuurkaa. I am travelling on that lorry.

(B-) Wadaadkaa (-B) [Pause] raa'. Accompany that man of religion.

(B-) Wadaad-(-B)-kaa raa'. (The same meaning as above.)

Further examples may be found on pp. 152-61 of Armstrong's article 'The Phonetic Structure of Somali' (see Bibliography).

IV

TONE MARKS

Tone marks are used in this book only when they are necessary for eliminating ambiguity in meaning or for elucidating certain points of grammar, and the system of tone marking introduced here is designed only for that purpose. *It is not designed*, however, to deal with the intonation patterns which are associated with various types of emotional colouring (e.g. surprise, anger, encouragement, sarcasm, &c.) or notional implications (e.g. emphasis, doubt, assurance, implicit suggestion, &c.), for which a different system of notation would have to be used.

For the present purpose the following tones (relative pitches of the voice) have to be distinguished:

High Tone, High-Falling Tone, Mid Tone, Low Tone.

It is important, in this connexion, to take into account the two possible positions of every syllable: (a) a syllable is either followed immediately by another syllable, in the same or the next word, or (b) it is followed by a pause (at the end of a sentence, or within a sentence).

The tone marks used in the present texts are as follows: ' ^ ~.

1. The mark ' indicates

High Tone in position (a), e.g.

Mā gābād, baa? Is it a girl?

· ʔ · \

Mā dāmээр бaa? Is it a she-donkey?

Wārāabé má tōgātāy? Did you shoot at a hyena?

Mid Tone in position (b), e.g.

Wāa gābād. It is a girl.

C. waa gabán

Wāa dāmээр. It is a she-donkey.

C. waa dameer

Wārāabé—(Pause)—má tōgātāy? Did you shoot at a hyena?

Note that in an utterance free from any specific emotional colouring High Tone can never occur in position (b).

2. The mark ' indicates

High Falling Tone in both positions, e.g.

Mā dāmээр бaa? Is it a he-donkey?

Wāa dāmээр. It is a he-donkey.

In position (b) the High Falling Tone normally reaches a lower level at the end than in position (a).

3. The mark - indicates

Mid Tone in position (a), e.g.

Nīn má yīmī? Did a man come?

Wūu yāqāan nīnkīi. He knows the man.

Nīn baa shābēel dīlāy. A man killed a leopard.

Nīn baa shābēel dīlāy. A leopard killed a man.

Low Tone in position (b), e.g.

Má yīmī nīn? Did a man come?

Nīnkīi wūu yāqāan. He knows the man.

Low Tone on a long vowel or on a short vowel + w or y + a consonant is characterized by a slight fall in position (b).

On some rare occasions it might be necessary to use two additional tone marks, ^ for the syllable which has High Tone in position (a) and High Falling Tone in position (b) and ˇ for the syllable which has Mid Tone in both positions. Occasions of this kind have not arisen in the present texts.

In long vowels the tone marks are placed over the first vowel letter only, but refer to the whole vowel (and indeed the whole syllable).

The reader who finds it difficult to recognize or to make tonal distinctions should begin with pairs of words and sentences differentiated by tone pattern only, such as:

Mā nīrīg baa? Is it a male baby camel?

Mā nīrīg baa? Is it a female baby camel?

Jōojī! Stop!

Jōojī. He stopped.

Wūu kū kēenāy. He brought you.

Wūu kū kēenāy. He brought it (him, her, them) in it.

Má yāqāan? Does he know?

Má yāqāan. He does not know.

Nīn baa shābēel dīlāy. A man killed a leopard.

Nīn baa shābēel dīlāy. A leopard killed a man.

There is a correlation in this dialect between tone and stress. Readers may find information on this subject on pp. 147–8 of Armstrong's 'The Phonetic Structure of Somali' and in §§ 580–2 of D. Jones's *The Phoneme* (see Bibliography, 'Phonetics').

V

THE SPELLING OF VERBAL ENDINGS

My spelling of verbal endings differs from that of other writers (Armstrong, Bell, von Tiling)—who also differ from each other—and has the following characteristics:

The letter **y** is never doubled; this is made possible by introducing the symbol **ŷ**.

All the regular forms of the Affirmative Past and Past Continuous Tenses, with the exception of the 2nd and 3rd Person Plural, end in **-ay**.

E.g. **Waan keenay**. I brought it (him, her, them).
Waan u yeeday. I called him (her, them).
Waan kēenayay. I was bringing it (him, her, them).
Waan u yeedayay. I was calling him (her, them).

All the endings of the Affirmative Continuous Tenses begin with **-ay**.

E.g. **Waan kēen-ayaa**. I am bringing it (him, her, them).
Waan u yeed-ayay. I was calling him (her, them).

The Invariable form of the Negative Past Tense Continuous ends in **-eyn** or **-eynin**, e.g.

Mu uu jmaneyn. He was not coming.

or

Mu uu jmaneynin. He was not coming.

The characteristic parts of the endings of those verbs of the 2nd Conjugation which end in **-ee** (e.g. **samee** 'to do, to make') in the Imperative Singular, are spelt as follows:

<i>Present</i>	<i>Present Cont.</i>	<i>Past Tense Neg.</i>
waan } sameeyaa	samaynayaa	ma samayn (samaynin)
wuu }		
waad } samaysaa	samaynaysaa	
way }		
waynu } samaynaa	samaynaynaa	
waannu }		
waydin samaysaan	samaynaysaan	
way sameeyaan	samaynayaan	

Other Tenses follow a similar pattern: **-eey-** before a vowel and **-ay-** before a consonant.

The verbs of the **samayso** 'to make for oneself' type have **-ay-** not **-ey-** before **s**.

In all the verbal endings when they occur in forms with Constant Frontness (marked by a cedilla) the final **-ay** or the medial **-ay-** have the alternative pronunciation **-ey-, -ey-**, e.g. **wuu bōoday** or **wuu bōodey** 'he jumped', **wuu dāwaynayaa** or **wuu dāweyneyaa** 'he is treating (medically) him (her, them)'.

The difference between **-ay, -ay-** and **-ey, -ey-** in the endings of such forms is very small and elusive and there are some speakers who use only **-ey, -ey-** in such positions. For the sake of grammatical uniformity I have standardized these endings by spelling them with **-ay, -ay-** throughout.

VI

THE SPELLING OF THE PRESENT TENSE FORMS OF THE COMPOUND VERB **leeyahay** (**leh+yahay**) 'TO HAVE'

These forms are spelt here as follows:

(waan)	leeŷahay	(waannu)	} leenahay
(waad)	leedahay	(waynu)	
(wuu)	leeyahay	(waydin)	leedjhiin
(way)	leedahay	(way)	leeyjhiin

VII

THE SPELLING OF THE SUBJECT PRONOUNS aan, aad, ETC.

The Subject Pronouns (Bell, § 29, Subject Pronouns—Verbal) unless in combination with the Particle **aan** or the Conjunctions **na** or **se** are spelt here as follows:

1st Pers. Sg. aan	1st Pers. Pl. (Incl.) aynu
	(Excl.) aannu (aan)
2nd „ aad	2nd „ aydin (aad, aa)
3rd „ Masc. uu	3rd „ ay
„ „ Fem. ay	

When the forms **ay**, **aynu**, and **aydin** occur with Positional Frontness (see Section III), they may have alternative pronunciations **ey**, **eynu**, and **eydin** respectively. I have standardized the **aynu**, **ay**, and **aydin** forms throughout the texts.

VIII

THE SPELLING OF THE IMPERSONAL PRONOUN **La** AND THE OBJECT PRONOUN **Ku**

The Impersonal Pronoun **La** 'people, they' (an equivalent of the French 'on' as in 'on a dit'—'it was said') and the Object Pronoun **Ku** (-**Gu**) 'you' (Sg.) are always spelt with a capital letter whether alone or in combination with other Pronouns or Prepositions.

This device is introduced here to eliminate confusion between the Impersonal Pronoun **La** and the Preposition **la**, and the Object Pronoun **Ku** (-**Gu**) and the Preposition **ku** (-**gu**).

In pronunciation they are often, but not always, distinguished by tone, e.g.

Wàa Lā ārkāy. 'It (he, she, they) was (were) seen, people saw it (him, her, them).'

Wāa lá ārkāy. 'I (he) saw it (him, her, them) with him (her, them).'

Wāan Kū ārkāy. 'I saw you (Sg).'

Wāan kú ārkāy. 'I saw it (him, her, them) there (in it).'

Sáakā Kū má āan ārág. 'I did not see you this morning.'

Sáakā kū má āan ārág. 'I did not see it (him, her, them) there (in it) this morning.'

At the beginning of a sentence both **Ku** and **ku**, **La** and **la** are spelt with a capital letter, but they could be distinguished, if need be, by repeating the word in brackets, e.g.

Lā (Lā) ārág. 'Someone saw it.'

Lá (lá) ārág. 'He saw it with him (her, them).'

IX

THE SPELLING OF THE CONJUNCTIONS (CO-ORDINATES) **e**, **oo**, AND THE IRREGULAR ADJECTIVE **ah**

The Conjunctions **e**, **oo**, and the Adjective **ah** (**ih**), when immediately preceded (without a pause intervening) by a word ending in **-i**, **-ii**, **-aa**, or **-ee** have the following forms:

ýe or **ye**

ýoo or **yoo**

ýah (**ýih**)

The difference between **ýe** and **ye**, **ýoo** and **yoo**, is connected with the grammatical category of the preceding word, e.g.

Byugga akhri ýoo i sug! Read the book and wait for me!

Hjlibka kari yoo martida sii! Cook the meat and give it to the guests!

(**akhri** and **kari** belong to different Conjugations).

As the forms **yoo**, **ýoo**, **ye**, and **ýe** cannot occur immediately after a pause, they must be substituted by **oo** and **e**, respectively, if a pause is made immediately before any of them.

X

THE SPELLING OF THE IRREGULAR ADJECTIVES **ah** AND **leh**

These two Adjectives are spelt with **h** at the end although this final **h** is not pronounced, unless followed by the Conjunctions **e** and **oo**.

The **h** is written to show the connexion between **ah**, **leh** and **ih**, **lihi**, i.e. the forms of **ah**, **leh** with the Subjectival **-i** (Bell, § 86, vi).

XI

THE SPELLING OF THOSE FORMS OF NOUNS,
VERBS, AND THE DEFINITE ARTICLE WHICH
END IN -e, -a, OR -o BEFORE A PAUSE

A form of this type often ends in a different vowel when it is immediately followed by another word, and not by a pause. If variations of this kind were to be recorded in the transcription, orthographic chaos would result.

In order to avoid this and to throw into relief the grammatical inflexions I have introduced the following reading convention:

- (a) When a form of this type is immediately followed by any word other than the Conjunction **e** or the **ih**i form of the Irregular Adjective **ah**, the final -e, -a, -o are all to be read as **a**.
- (b) When a form of this type is immediately followed by the Conjunction **e**, the final -e, -a, -o are all to be read as **e**.
- (c) When a form of this type is immediately followed by the **ih**i form of the Irregular Adjective **ah**, the final -e, -a, -o are all to be read as **i**.

This convention does not apply when there is a pause (even a short one) after the final -e, -a, -o, and when the pronunciation is very slow.

EXAMPLES:

- (a) 'aano lo'aad ('aana lo'aad) cow's milk.
cf. 'aano milk
- maro wənaagsan (mara wənaagsan) good cloth.
cf. maro cloth
- buste yar (busta yar) a small blanket.
cf. buste blanket
- Nin gaɖwade ah ma heshay? Have you found a
(Nin gaɖwada ah ma heshay?) guide?
cf. gaɖwade a guide

Qabo faraska ! (Qaba faraska !) Catch the horse!
cf. qabo catch

Aan salaanno suldaanka ! (Aan salaanna suldaanka !) Let us greet the sultan!
cf. Aan salaanno ! let us greet

Meeshaad tagto ba Rabbi ka 'absood ! (Meeshaad tagta ba Rabbi ka 'absood !) Wherever you may go, fear God!
cf. meeshaad tagto . . . the place to which you go

Tage nimanku. (Taga nimanku) The men have gone.
cf. tage they went

(b) Waa dawa'o e tɔgo ! (Waa dawa'e e tɔgo !) It is a jackal, shoot at it!
cf. dawa'o a jackal

Faraska kooree aan tago e ! (Faraska kooree aan tage e !) Saddle the horse so that I may go.
cf. aan tago let me go (Saddle the horse, let me go !)

Sidaas ma aha e. (Sidaas ma ahe e.) And (but) it is not like that.
cf. Ma aha It is not

Waa ninka e la hadal ! (Waa ninke e la hadal !) It is the man, speak to him!
cf. ninka the man

(c) Nin gaɖwade ih

Ninka t̥ajirka ihi ma yaqaan? Does the merchant
(Ninka t̥ajirki ihi ma yaqaan?) know?
cf. t̥ajirka the merchant

This convention also applies to the word maʾya 'no'.

XII

ALTERNATIVE FORMS OF THE POSSESSIVES

kjis AND tjis

The Possessives **kjis** and **tjis** have the alternative forms **kj** and **tj** which occur quite frequently, e.g.

faraskj his horse
beertj his garden

XIII

CONTRACTION

One of the characteristic features of this dialect is frequent contraction, i.e. the same word may, according to context and style of pronunciation, occur now in a longer, now in a shorter shape. The shorter shape, which in most cases occurs when the word 'combines' with a preceding or a following word, may even sometimes consist of a single consonant or a difference in the tone pattern only, e.g.

Nínkàad ārāgtáy . . . The man whom you saw . . .
= Nínkā āad ārāgtáy . . .
Nínkàad ārāgtāy. You saw the man.
= Nínkā + bàad ārāgtāy.
Nínkàad ārāgtāy? Which man did you see?
= Nínkēe bàad ārāgtāy?

Some contractions are *optional* and depend on the speed and style of pronunciation, e.g.

Ways ku mid. It is the same (ordinary speed).
Waa is ku mid. „ „ (slow speed).

Nin t̥ajir aan la hadlay. I spoke to a merchant (ordinary speed).
Nin t̥ajir ah baan la hadlay. I spoke to a merchant (slow speed).

These contractions can be described in terms of comparison between the contracted and uncontracted shapes, as shown in the above examples. There are, however, some contractions which can only be *assumed* from the analogy between comparable grammatical structures, e.g.

Ma ljbaaḥ baa? Is it a lion?
Ma g̥eḍ baa? Is it a tree?
Ma t̥ukaa? Is it a crow?
Waa ljbaaḥ. It is a lion.
Waa g̥eḍ. It is a tree.
Waa t̥uke. It is a crow.

The combination **t̥uke baa** does not normally occur, and, in fact, **-aa** is always found where the sequence **-e baa** might be expected.

The concept of 'Assumed Contractions' is introduced here as a method of describing the relations between actually occurring forms and not as a statement on historical changes. It is therefore only a convenient fiction used for the purpose of grammatical elucidation.

In the Notes Optional Contractions are analysed by giving their uncontracted forms, and the assumed contractions by placing the sign + between the assumed uncontracted shapes, e.g.

An Optional Contraction:

Waa Lay sjiyay. Someone gave it to me.
= Waa La i sjiyay.

An Assumed Contraction:

Waa Loo sheegay. Someone told him.
= Waa La + u sheegay.

Some contractions occur so frequently that it would be burdensome to explain them in the Notes. They are therefore given here in a list.

LIST OF MOST COMMON CONTRACTIONS

1. Contractions with **baa**

mahaa = mahay + baa	kalaa = kale + baa
markaasaa = markaas baa	anaa = ani ('I', 'me')+ baa
dambaa = dambe + baa	adaa = adi ('you')+ baa
huraa = hore + baa	

2. Contractions with **baan**, **baad**, **buu**, &c.

mahaan = mahay + baan	mahaad = mahay + baad
markaasaan = markaas baan	markaasaad = markaas baad
dambaan = dambe + baan	dambaad = dambe + baad
horaan = hore + baan	horaad = hore + baad
kalaan = kale + baan	kalaad = kale + baad
muhuu = mahay + buu	mahay = mahay + bay
markaasuu = markaas buu	markaasay = markaas bay
dambuu = dambe + buu	dambay = dambe + bay
horuu = hore + buu	horay = hore + bay
kaluu = kale + buu	kalay = kale + bay
mahaynu = mahay + baynu	mahaannu = mahay + baannu
markaasaynu = markaas baynu	markaasaannu = markaas baannu
dambaynu = dambe + baynu	dambaannu = dambe + baannu
horaynu = hore + baynu	horaannu = hore + baannu
kalaynu = kale + baynu	kalaannu = kale + baannu

3. Contractions with the Subject Pronoun **aan**, **aad**, **uu**, &c.

markaan = marka aan	markaad = marka aad
intaan = inta aan	intaad = inta aad
sidaan = sida aan	sidaad = sida aad
markuu = marka uu	markay = marka ay
intuu = inta uu	intay = inta ay
siduu = sida uu	siday = sida ay

markaynu = **marka** **aynu**
intaynu = **inta** **aynu**
sidaynu = **sida** **aynu**

markaannu = **marka** **aannu**
intaannu = **inta** **aannu**
sidaannu = **sida** **aannu**

4. Contractions with **oo**

anoo = ani ('I', 'me')+ oo	iyadoo = iyada oo
adoo = adi ('you')+ oo	innagoo = innaga oo
anigoo = aniga oo	annagoo = annaga oo
adigoo = adiga oo	idinkoo = idinka oo
isagoo = isaga oo	iyagoo = iyaga oo

5. Contractions with the Conjunction **na**

anna = **ani** ('I', 'me')+**na** **adna** = **adi** ('you')+**na**

6. Contractions with **is**

ways = **waa** **is** **hays** = **ha** **is**
Lays = **La** **is**

7. Contractions between a Noun and the Article

A combination of a Noun ending in a vowel and the **-ha**, **-hu**, **-hii** form of the Article often ends in **-aa**, **-uu**, **-ii**, instead of **-aha**, **-uhu**, **-ihii**, e.g.

waraabaa instead of **waraabaha**
waraabuu instead of **waraabuhu**
waraabii instead of **waraabihii**
hoolaa instead of **hoolaha**
hooluu instead of **hooluhu**
hoolii instead of **hoolihii**

XIV

WORD DIVISION

It is often very difficult to decide in Somali whether to spell certain words together or separately. In many other languages similar problems exist, but are usually regulated (often quite arbitrarily) by orthographic tradition, by printers, by learned societies, and, in some countries, by the State.

I have tried to be as consistent as possible in my system of

word division, the principles of which can be seen in their application in the texts.

The spelling of the Conjunctions **na**, **se**, the Irregular Adjectives **ah**, **leh**, **la'**, and the word **ba**, separately may meet with objections on the ground that these words are always pronounced together with the preceding word. My aim in writing them separately was to throw into relief the grammatical endings of the words which precede them.

XV

SUBSIDIARY AGREEMENT SIGNS (SAS)

(a) A Noun, a Demonstrative, a Possessive, an Article, or a Pronoun can agree with a Verb and the rules for the system of agreements may be found in grammars of Somali, either described directly or implicit in the classification of forms into Masculine, Feminine, Singular, and Plural.

This system of agreements includes also such additional features as the suffixes **-i**, **-u**, distinctive tone patterns, and in some cases the length and quality of the final vowel. These additional features, which I propose to call 'Subsidiary Agreement Signs' (abbreviated to SAS), have not been given adequate treatment in the existing literature on Somali. They are, however, important for the elucidation of texts. Quite often it happens that owing to great flexibility of word order in Somali there are two words (or more) in the same sentence, both of which take the same agreement. Consequently ambiguity may arise if the Subsidiary Agreement Signs are ignored. Here are some examples:

Nín bàa ljbāah djlāy. 'A lion killed a man.' SAS in this sentence consist of the tone pattern. Cf. **Nín bàa ljbāah djlāy.** 'A man killed a lion.'

Nín mīyūu ārkāy? 'Did a man see him (her, it, them)?' SAS in this sentence consist of the tone pattern. Cf. **Nín mīyūu ārkāy?** 'Did he see a man?'

Nāagī mīyāy ārāgtāy? 'Did a woman see him (her, it, them)?' SAS in this sentence consist of the tone pattern and the suffix **-i** in **naagi**. Cf. **Nāag mīyāy ārāgtāy?** 'Did she see a woman?'

Kānū mīyūu ārkāy? 'Did this one see him (her, it, them)?' SAS in this sentence consist of the tone pattern and the suffix **-u** in **kānū**. Cf. **Kán mīyūu ārkāy?** 'Did he see this one?'

(b) In order to remove possible ambiguities in the texts, we must also take into account the SAS in Nominal Complexes.

By a Nominal Complex in this dialect of Somali I mean a Noun, a Demonstrative, an Article, or an Emphatic Pronoun, accompanied by another word or words which, when taken together, may be placed within the test frame **ma . . . baa**. E.g. I consider **ninka wānaagsan** 'the good man' and **ninkii aan shalay la hadlay** 'the man with whom I spoke yesterday' as Nominal Complexes, because they could be placed within that frame: **Ma ninka wānaagsan baa?** 'Is it the good man?' and **Ma ninkii aan shalay la hadlay baa?** 'Is it the man with whom I spoke yesterday?' On the other hand, **Ninku waa wānaagsanyahay** 'The man is good' and **Ninkii baan shalay la hadlay** 'I spoke with the man yesterday' are not Nominal Complexes as they cannot be placed within the **ma . . . baa** frame. An additional criterion of a Nominal Complex is the fact that it cannot contain any of the Particles (Indicators) **baa**, **ayaa**, **yaa**, **miyaa**, **waa**, or **ma**.

Every Nominal Complex has its Head-word, i.e. the word on which the agreement with a verb outside the Nominal Complex depends or could depend. E.g. in **Ninkii odayaashii la hadlay** 'The man who spoke with the elders' the Head-word is **nin** as on it depends the type of verbal agreement if this Nominal Complex occurs in a sentence like **Ninkii odayaashii la hadlay miyuu yjmi?** 'Did the man who spoke with the elders come?'

It is an important characteristic of Nominal Complexes that the SAS do not normally occur in the Head-word, but at the end of the whole Nominal Complex.

In the examples below the Head-word is underlined with a straight line and the last word of the whole Nominal Complex is underlined with a wavy line. The column on the left contains the actual examples, while the column on the right contains, for comparison, Nominal Complexes in which the Head-word does not agree with the Verb.

Más yārī mīyūu djlāy?

'Did a small snake kill him
(her, it, them)?'

Máskīi mīyūu djlāy?

'Did the snake kill him (her,
it, them)?'

Máskū mīyūu djlāy?

'Did the snake kill him (her,
it, them)?'

Máskā yārī mīyūu djlāy?

'Did the small snake kill him?'

Máskā yār ē mādōobi mīyūu djlāy?

'Did the small black snake kill
him (her, it, them)?'

Máskīi shálaytō ināgábāhsādāy mīyūu djlāy?

'Did the snake which ran away
from us yesterday kill him
(her, it, them)?'

Máskīi āy ārkēen mīyūu djlāy?

'Did the snake which they saw
kill him (her, it, them)?'

Máskīi āan gōdkā gēlinī mīyūu djlāy?

'Did the snake which did not
go into the hole kill him
(her, it, them)?'

Kīi wēynāa mīyūu djlāy?

'Did the big one kill him (her,
it, them)?'

Kán yārī mīyūu djlāy?

'Did this small one kill him
(her, it, them)?'

Más yār mīyūu djlāy?

'Did he kill a small snake?'

Máskīi mīyūu djlāy?

'Did he kill the snake?'

Máskā mīyūu djlāy?

'Did he kill the snake?'

Máskā yār mīyūu djlāy?

'Did he kill the small snake?'

Máskā yār ē mādów mīyūu djlāy?

'Did he kill the small black
snake?'

Máskīi shálaytō ināgábāhsādāy mīyūu djlāy?

'Did he kill the snake which ran
away from us yesterday?'

Máskīi āy ārkēen mīyūu djlāy?

'Did he kill the snake which
they saw?'

Máskīi āan gōdkā gēlin mīyūu djlāy?

'Did he kill the snake which
did not go into the hole?'

Kīi wēynāa mīyūu djlāy?

'Did he kill the big one?'

Kán yār mīyūu djlāy?

'Did he kill this small one?'

Nínkā būkāa má yāqāan?

'Does the man who is sick
know him (her, it, them)?'

Nínkā sūldāankū láhādīyāa má ārkāy?

'Did the man with whom the
sultan is speaking see him
(her, it, them)?'

Nínkā būká má yāqāan?

'Does he know the man who is
sick?'

Nínkā sūldāankū láhādīyó má ārkāy?

'Did he see the man with whom
the sultan is speaking?'

(c) The Subsidiary Agreement Signs do not occur on a Noun, Definitive, Pronoun, or Nominal Complex when the Particle (Indicator) *baa* (or *ayaa* or *yaa*) follows immediately.

E.g. *Īnān yār baa yjmi* 'A small boy came.' Cf. *Īnān yārī má yjmi?* 'Did a small boy come?'

In such sentences SAS do, however, occur on the agreeing Verb, and consist of the shortness of the final vowel (cf. Bell, § 37, ii) and distinctive tone patterns.

Sometimes, though not very often, the Subsidiary Agreement Signs on an agreeing verb may be of importance in eliminating a possible ambiguity, e.g.

Náag baa gūddī ú tīmī. 'A woman came to a group of judges.'

The SAS on the Verb *tīmī* consist of the distinctive tone pattern. Cf. *Náag baa gūddī ú tīmī.* 'A group of judges came to a woman.'

Bōqōráddīi baa gūddī lá jōogtā. 'The queen stays with a group of judges.' The SAS on the Verb *jōogtā* consist of the shortness of the final vowel and the tone pattern. Cf.

Bōqōráddīi baa gūddī lá jōogtāa. 'A group of judges stays with the queen.'

In the Notes an account is given of the SAS, whenever it is necessary for the elucidation of the text, by comparison between the form of the given Noun, Demonstrative, Possessive, Article, or Nominal Complex when it occurs with SAS and the form it would have without SAS.

Limitations of space do not allow me to give here an exhaustive statement on the patterns of the SAS and their distribution.

Information concerning the Adjectival Ending *-i* and the *ku*, *tu* forms of the Definite Article as SAS can be found in von

Tiling's 'Die Vokale des bestimmten Artikels im Somali' and her 'Adjektiv-Endungen im Somali' (see Bibliography).

XVI

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TEXTS

1

MIDKII TIBTA IYO MQOYAA KA BAHSADAY 1

Habar baa inān quḍ ah lahayd. Markaasaa inankii dam'ay inuu 'ol dūulaya raa'o. Markaasaa habartii illayn waa habar inān quḍ ah leh e ka nahday oo tiḍi: 'Waar, hōoyow, is ka jōog!' Markaasuu djiday oo yjdi: 'Maḥaa ḍallinyarada qayrkay ah e 5 dūullaanka raa'aysa iga rēbaya?' Markaasay bariday bariday bariday oo wah walba kula hadashay. Markaasuu djiday. Markaasay markii dambe tiḍi: 'Bal haddaba waan Kuu dū'ay-nayaa ye keen da'alka.' Markaasuu da'alkii u digtay. Markaasay intay 'iid ugu shubtay tiḍi: 'Īlāhāy midkii tibta iyo mqoyaa ka 10 bahsaday Kaa djiḡ!'

Kōw, 'olkii baa dūulay, inankii na waa raa'ay. Show se qolada Lagu dūulayo ilaaladcedii baa intaa guryaa jōogta. Wahay sii so'daan so'daan ba subihii dambay dēgmadii yoo show diyaar ah oo djiḡniin qabta oo aanay is ka oḡayn weerar huwiyeen. Bise, 15 qoladii na waa kala hoos ka'day oo gaḍkay u gēlisay.

In Lays ku wado wado wado wado wado ba 'asarkii markay ahayd baa qoladii soo dūushay inankii yaraa ma aha e intii kale La wada laayay. Inankii yaraa na waa La qabtay. Markaasaa nin ku ḡoogtay. Bēri dambe ayaa ninkii intuu inankii yaraa 20 jis'imay 'iddōdii u soo diray.

Halkaasaa 'olkii yoo ḍan inānkii yārāa kaga bahsaday.

2

GARI JLAH BAY TAQAAN 1

Bēri baa nin hali ka luntay. Hashii buu nín ka gartay. Ninku na wuhuu ahaa nin Lays la yāqaan oo deeq iyo dood iyo dagaal ba meel is u taḡay. Markaasuu ninkii háshā lāhāa ku yjdi: 'Waar wahba Kuu ma hayo e wah igula soo bah!' Markaasaa 5

ninkii hasha lahaa shirkii tēgay oo dūqeydii u sheegay. Markaasaa dūqeydii labadii nin u gar naqday.

Guddidii baa ninkii hasha Laga gartay ka baqday oo u eehatay. Markaasaa ninkii hasha lahaa na guddidii ceseeyay. Markaasaa
10 guddi kale Loo soo'ay. Markaasaa guddidii na ka eehatay.

Markii ninkii laba goor gartii Laga helay baa La yjdi: 'Gar dambe ma u noqonaysaa?' Markaasuu yjdi: 'Ninka ina Sanwēyne La yjdaahdaa baan ku hidtay.' Ina Sanwēyne na haaraan-yahanka sēddigjis buu ahaa. Markaasuu ina Sanwēyne u gar
15 naqay.

Markii muddu'igii iyo mudda'alaygii ba hadleen e markhaati-yadii qogteen buu ina Sanwēyne ka'ay oo haaraan-yahankii ku yjdi: 'Waar, ninyohow, gari soddog ma taqaan oo sēddi ma taqaan oo tol ma taqaan oo hidid ma taqaan oo wjl ma taqaan
20 oo walaal ma taqaan oo aabbe ma taqaan oo hōoyo ma taqaan oo gabaq ma taqaan oo abti ma taqaan oo adeer ma taqaan oo shisheeye ma taqaan oo sokeeye ma taqaan e Jlaahay bay taqaan, e ninyohow, hashii LaGaa hēl.'

Markaasaa ninkii hasha lahaa ka'ay oo intuu sidii La arki
25 jiray ina Sanwēyne iyo guddidii kale ga'an qaaday yjdi: 'Wallee, ina Sanwēynow, maga'aaga waan fōgayn.'

Markuu dulkōodii tēgay buu gartuu naqo ba oḍan jiray: 'Ina Sanwēyne na u gēya.'

Markaasaa ina Sanwēyne dūnidii jōo ḍan 'aan ku noqday.

3

TALAGELYO

1

Ninka ina Sanwēyne La oḍan jiray buu bēri nīn u yjmi. Markaasuu ninkii inā Sānwēynē ku yjdi: 'Adeer, inaad ila talisaa baan Kaa dōonayaa jē. Ila tali!' Markaasuu ina Sanwēyne
5 yjdi: 'Oo waa mahay taladaad iga dōonaysaa?'

Markaasaa ninkii yjdi: 'Inaan afadayda furaa baan dōonayaa jē. Ila tali!' Markaasuu inā Sānwēynē ninkii si hūn u cegay. Markaasaa ninkii ina Sanwēyne ku yjdi: 'Adeer, miyaad ii 'aḍootay? Mahaad sidaa hūn iigu cegtay?'

Markaasaa ina Sanwēyne yjdi: 'Haa jōo, waan Kuu 'aḍooday.' 10
Markaasaa ninkii yjdi: 'Oo mahaad iigu 'aḍootay?'

Markaasuu ina Sanwēyne yjdi: 'Oo aniga reer La ḍisayaa baa Layga talo gēliyaa jē, ma reer La baabbi'inayaa baa Layga talo gēliyaa?'

4

INA'ADEEROW, KHAYAANADA I BAR!

1

Nin baa bēri nin u yjmi. Markaasuu ku yjdi: 'Wahaan dōonayaa inaad khayaanada i barto!' Markaasaa ninkii yjdi: 'Waa tahay e hashaada ii soo lis!' Markaasuu hashjisii u soo lisay. Markuu ninkii 'aanihii ḍamay buu ku yjdi: 'Dee, haddaba khayaanadii
5 i bar!' Markaasaa ninkii yjdi: 'Dee waa taa aan hashii Kaaga maalay.' Markaasaa ninkii afka kala qabtay.

5

WAA YAAB

1

Ninka ina 'Ali Qablah La oḍan jiray baa maalin dūndumo hoos faḍlistay. Ina 'Ali Qablah na wuu inḍo la'aa. Markaasuu dūndumadii taabtay. Markaasuu ninkii lá sō'dáy ku yjdi: 'Waar horta bahashan dūndumo La yjdaahdo iiga warran!' 5
Markaasaa ninkii yjdi: 'Dee, aboorkaa hābeynkii 'anḍuufṭjisa ku sameeya.' Markaasaa ina 'Ali Qablah yaabay oo yjdi: 'Hal waa yaab, hal na waa yaabka yaabkj, hal na waa ammankaag.'

Markaasaa ninkii yjdi: 'Kōw.' Markaasaa ina 'Ali Qablah yjdi: 'Dūndumada inteer le'eg aboor baa sameeya waa yaab, 10
hal na waa yaabka yaabkj jōo hābeynkii buu sameeyaa waa yaabka yaabkj, hal na waa ammankaag oo 'anḍuufṭjisuu ku sameeyaa waa ammankaag.'

6

1 WANKII GEESAHA LAHAA

Adi baa wan ggeso lihi ku jiri jiray. 'Ashadii dambe ayaa reerkii adiga lahaa yjdi: 'Aan idaha ka shiday sanno!' Markaasaa wankii madahii sare u qaaday oo rjiyihii ku darmay.

5 'Asho dambaa haddana reerkii yjdi: 'Aan maanta riyaha ka shiday sanno!' Markaasaa wankii baqidiidii soo jcediyay oo madahii hoos u digay oo idihii raa'ay.

Siduu wankii, marka La yjdaahdo, 'Idaa ha Laga shidaysto na!', rjiyaa u raa'ayay, marka La yjdaahdo, 'Riyaa ha Laga shidaysto na!', idaa u raa'ayay, ayuu ku soo ddogay.

Nin khayaano badni waa nabad galaa.

7

1 NINKII IS YJDI, 'NINKA KALE BAJI!'

Nin baa nin u yjmi. Markaasuu is yjdi: 'Ninkan baji yoo war hun oo diillo ah u sheeg!' Markaasuu yjdi: 'Waaryaa hebel!' Markaasaa ninkii yjdi: 'Hee.' Markaasuu yjdi: 'Waha La yjdi

5 dunida waa La rogayaa berrito.'

Markaasaa ninkii yjdi: 'Oo sidde Loo rogayaa?' Markaasaa ninkii warramayay yjdi: 'Dee, waa La qallibayaa yoo waa La rogayaa dad iyo dunyo.' Markaasaa ninkii Loo warramayay yjdi: 'Waar, ninyohow, warkan aad shcagaysaa waa war diillo ah oo hun, ha yeesho e dunidaa La rogayo reerkayaga dan baa ba ugu jirta.' Markaasaa ninkii warramayay yjdi: 'Oo sidde ugu jirtaa?' Markaasuu yjdi: 'Awrtii baa naga garbo beeshay oo, haddii La rogo beerkaannu ba ka raran lahayn.'

8

NABAD GO'DAY MA HIDANTO

1

Nin baa bcri guri mas ku jiro degay. Markaasuu maskii arkay. Masku na mas daallin ah ma ahayn. 'Asho walba 'arruurta iyo hoolaa dehdoduu is ka mari jiray oo waha ma yeeli jirin.

Maalin dambe uun baa ninkii tashaday oo is yjdi: 'Oo waar horta maskanu yaanu hoolaa iyo 'arruurta Kaa 'unin e maad dihid?' Markaasuu maskii yoo geed jirridj ku hyrda u yjmi yoo is yjdi: 'Seef qoorta kaga dufu!' Markaasuu la waa'ay oo seeftii jirridjii ku dafday. Markaasaa maskii toosay oo 'araray oo god galay.

Habeynkii, markii La seehseehtay buu maskii soo bahay oo ninka inankisii 'urad qaniinay. Markaasaa inankii qintay.

Subihii baa ninkii maskii u yjmi yoo ku yjdi: 'Waar, masyohow, aan wa'atanno oo is deyno!' Markaasaa maskii yjdi: 'Waar, ninyohow, bcrigii hore ba waa taynu nabadda ahayn e aad goysay; imminka na intaan anna seeftaa jirrida ku taal arkayo, adna inankaaga habaashjisa arkayso, wa'ad inoo hidmi maayo e, ina kala kehee!'

9

USHA HADDII LA JIIFSHO NA BANNAAN

1

Nin baa, waha La yjdi, meel u boqor ahaa. Maalintii dambaa sa' beer daaqay. Markaasaa ninkii beerta sa'u daaqay lahaa suldaankii u soo ashtakooday.

Markaasaa suldaankii hukun bhiyay oo yjdi intuu ushjisii kor u qaaday: 'Ninkii sa'jisu beer nin kale leeyahay daaqaa ushaas buu haduud ku qarinayaa.'

Maalintii dambe ayaa suldaanka qudijisii sa'uu leeyahay beer daaqay. Markaasaa suldaankii Loo soo sheegay oo La yjdi: 'Maanta sa'aagii baa beer daaqay.' Markaasaa suldaankii yjdi: 'Haadha usha haddii La jiifsho na bannaan.'

10

1 BAKHAYLKII IS 'JILKAAMBIYAY

Bəri baa, waha La yjdi, nín reer u soo hoyday. Markaasaa reerkii ka sechday. Subihii markii wāgii beryay baa ninkii martida ahaa ka'ay oo ninkii reerka lahaa u yeeday. Markaasaa ninkii 5 reerka lahaa qolqolka isa soo taagay. Markaasaa ninkii märtidā āhāa ninkii réerkā lāhāa jē ká sechday ku yjdi:

'Haddaad, ninyohow, taqaan marka soor La iigu yjmaaddo sidaan wāh uga bihiyo iyo marka La i siiyo intaan ka 'uno iyo markaan wāyo sidaan uga adkaysto, halay iga ma sechateen!' 10 Intaa markuu yjdi buu ninkii martida ahaa is ka tēgay. Markaasaa ninkii bakhaylka ahaa tiiraanyooday.

11

1 ISHAA 'UMAR KA LULATA

Waha La yjdi, habardugaag oo dan baa bəri hal wada qashay. Markaasaa ljbāah yjdi: 'Waar, dūrwaayow, hjlbaa qaybi!' Markaasaa dūrwaā yjdi: 'Dee, hashā ma baḍ mise baḍ, baḍ 5 ljbāahaa leh. Baḍka kale na habardugaagga kalow ku hehshii!' Markaasaa ljbāah 'aḍooday oo intuu waraabihi si hun u eegay buu yjdi: 'Waar, wuhu qayb humaa!' Markaasuu qirbaaho qaaday oo dūrwaagii buu il kaga soo tuuray. Markaasuu dūrwaagii qoyay oo haggaa u sii luuday.

10 Markaasaa ljbāahii intuu habardugaaggii ku jcestay dawa'oo u yeeday. Markaasuu ku yjdi: 'Naayaahee dayooy, dūrwaā qaybtii garan waa ye, adigu hjlbaa qaybi!' Markaasay tiḍi: 'Dee, hjlbaa ma baḍ mise baḍ, baḍ ljbāahaa leh; baḍka kale na ma wāh mise wāh, wāh ljbāahaa leh; wāhida kale ma fallāḍ 15 mise fallāḍ, fallāḍ ljbāahaa leh; fallāḍka soo haḍay ma rimi' mise rimi', rimi' ljbāahaa leh; rimi'a soo haḍay ma miil mise miil, miil ljbāahaa leh; dee, miilka soo haḍay habardugaagga kalow is ku fuulfuul!'

Markaasuu ljbāah qoslay oo yjdi: 'Naayaahee dayo, yaa qaybwānaagga Ku baray?' Markaasay tiḍi: 'Waha qaybwā- 20 naagga i baray ishaa 'Umar 'anka ka lulata.'

12

BĒLAAYO DĀAMAN LA QABTAY LEEDAHAY 1
E DABO LA QABTO MA LEH

Laba hablood oo yaryar oo adyo la jōogāa maalin is u faanay. Wahay is ugu faaneen 'aabbahay baa fii'an iyo aabbahay baa fii'an'. 5

Mid baa tiḍi: 'Aabbahay rag oo dan buu ugu sjtaa.' Markaasaa tii kale tiḍi: 'Oo haatan ma wahay Kula tahay inuu āabbāhāy ka sjto?' Markaasay tiḍi: 'Haa.' Markaasay tiḍi: 'Bal ii sheeg siduu uga sjto.' Markaasay tiḍi: 'Wuhuu uga sjtaa intuu raganimo ka qabo ḍul kala dillaa'ay na ways ku kabi karaa.' 10

Tii kalaa yaabtay oo intay 'abbaar aammustay tiḍi: 'Naa-hooy gabaḍyahay, jirto hadduu aabbahaa ḍul kala dillaa'ay is ku kabi karayo waa nin rag ah, ha yeesho e aniga meesha aabbahay jōogo ḍulku ba ka ma kala dillaa'oo.'

13

ABAALGUḌ 1

Bəri baa waha La yjdi 'ol soo ḍuulay. 'Olkii baa markuu meel ḍehe jōogay ilaalo soo dirtay. Ilaaladii baa dēgmādī 'ólkū kú sóo ḍūláy ú tīmī. Ilaaladu na markaa way gaajaysantahay. Markaasay intay niman sod'aal ah is ka soo ḍigtay dēgmadii u 5 timi. Markaasaa dēgmadii ka sechatay.

Subihii baa ilaaladii jōo gaajaysani dēgmadii ka luudday. Makhribkii bay dēgmadii dēgmo kaloo u ḍow u timi. Markaasaa nin dēgmadii ay u timi yihi arkay inay niman aad u gaajoonaya yihiin. Markaasuu kēheeyay oo gūrigisii gēeyay. Markaasuu 10 'aano u keenay. Inay ilaalo yihiin na ma gāraneyn.

Markay 'aanihii dameen buu ku yjdi: 'Nimanyohow, wahaan 'aanahaa idiinku keenay Rabbi 'absidj iyo rag abaalkj iyo reerka hirsigj.' Markaasuu weelkjisii gurtay oo is ka tegay.

15 Markaasaa ilaaladii na is ka tagtay. Markay 'abbaar reerkii ka so'otay baa mid yjdi: 'Waar, ninkii hadalkuu ina yjdi ma maqlayseen?' Markaasaa La yjdi: 'Haa.' Markaasuu yjdi: 'Oo mahaynu ugu abaal gudaynaa?' Markaasaa intii kale tiqi: 'Aan degmadaa uu la yaal 'olka ka duno!' Markaasay sidii ku 20 heshiiyeen.

Markay ilaaladii 'olkii u tagtay bay ku tiqi: 'Waar meesha laba degmaa yaal oo ta shishe geel badan ma haysato e, ta soke aan qa'no.' Markaasay tii soke qa'een oo rag badan ka laayeen.

14

1 BAKHAYLKII HEELADDA YJQIIN

Beri baa waha La yjdi waha jiray nin. Ninku dadka wah na ma siiyo u ma na dayrsho. Qof walba heelad buu kaga bahaa iyo khayaano oo qof waliba wuhuu ka tagaa isagoo farhaan ah aan 5 wah na La siin. Berigii dambaa ninkii Lays u wada sheegay.

Maalintii dambe ayaa afar wadaad ninkii soo raadsatay oo is tiqi: 'Bal ninkan La sheegayo soo eega oo hadduu bakhayl yahay na aad soo wa'dideen oo tiqaahdeen: "Waar, ninyohow, bakhaylnimadan is ka daga yaan LaGu 'qdaabin e!" Haddii dadku 10 been ka sheegayo na aad ka 'qliseen.'

Wadaaddadii baa ninkii u yjmi. Markaasay markii u horraysay ba ku yjdaahdeen: 'Waar, hor ma adaa ninka bakhaylka ah e La sheegaa?' Markaasuu yjdi: 'Walaallayaa, miyaa ii maqlaysaan dadka? Dadku hadduu bakhayl igu sheego is ka qaafa! Idinka 15 wahaad doontaan baan idin siinayaa ye.' Markaasaa wadaaddadii is eegeen oo yjdaahdeen: 'Waar, malaa dadkaa been sheegaya e, aan faqiisanno oo wuhuu yeelo eegno!'

Markaasaa ninkii afadiisii yoo aad u af taqaan u yeedhay oo ku yjdi: 'Maande, Ardaanijaaska Harageygii nimankan u soo 20 gogol!' Markaasaa nimankii, markay nijaastii iyo Harageygii maqleen, is eegeen oo yaabeen. Markaasaa naagtii harag ardaa

halkeer ah soo digtay. Markaasaa iyadoo nimankii shakisanyihiin haddana ninkii naagtjisii ku yjdi: 'Maande, haquubkii Qar Dooroo saalo dameeraad ku soo uumi!' Markaasaa haddana 25 nimankii, markay maqleen haquubka maga'humadjisii iyo waha Lagu uuminayo, yaabeen oo is eegeen. Markaasaa naagtii haquub qaadday oo wahaanay nimanku aad u arkaynin ku uumisay. Markaasaa goor dwo naagtii ninkcedii u timi yoo tiqi: 'Haquubkii waa diyaar.' Markaasuu naagtjisii ku yjdi: 'Sa'ii hebel e aan agoonta ka soo qa'ay nimankan u soo lis!' Markaasaa wadaad- 30 dadii dareecen oo ninkii ku yjdaahdeen: 'Waar, naga tag, soortaada na 'uni mayno e, shaydaanyohow!'

Markaasaa ninkii nimankii ka dabo ka'ay oo ku yjdi: 'Walaal- layaalow, hayga tegina e, wahaan idin siinayo ila habsada!' Markaasaa wadaaddadii djideen oo ka qaarteen ninkii gurigjisii 35 iyo wihjisii yoo dan iyagoo aan habsan.

15

GARAW JIDAANKI IYO GEEL HERADI IYO
RAG GOGOSHI

Beri buu inan dam'ay inuu guursado, markaasuu ilma'adeerradii u yjmi. Markaasuu ku yjdi: 'Ilma'adeerrayaa, waan guursanayaa ye wah ila qabta.' Markaasay yjdaahdeen: 'Oo gabaqdee 5 guursanaysaa?' Markaasuu yjdi: 'Saddehdaa hablood ta ugu wanaagsan.' Markaasay yjdaahdeen: 'Oo sidde baynu ta ugu wanaagsan u garanaynaa?' Markaasuu nin nimankii ka mid ihi yjdi: 'Anaa garanaya si aynu u hulanno.' Markaasaa kuwii kale yjdaahdeen: 'Oo waa sidde?' Markaasuu yjdi: 'Hablahaynu 10 su'aalnaa yoo ta su'aasha ka jawaabaynu guursannaa.' Markaasaa 'olkii kale yjdi: 'Oo mahaynu niqaahnaa?' Markaasuu yjdi: 'Idinku ina keena!'

Markaasay saddehdii hablood oo geed diiranaya u yjmaaddeen. Markaasaa hablii Laysa salaamay oo Lays haybsaday. 'Abbaar 15 markii La haasaaway baa ninkii hablii su'aalay. Wuhuu yjdi: 'Hablayohow, saddeh hal ii sheega!' Markaasay hablii yjdaahdeen: 'Oo saddehda hal waa mahay?' Markaasuu yjdi: 'Waa

garaw jidaankj iyo gēel heradj iyo rag gogoshj.' Markaasaa mid
 20 tiqi: 'Allaylee, anaa garanaya.' Markaasaa nimankii yjdaahdeen:
 'Oo waa mahay?' Markaasay tiqi: 'Dee, garaw jidaankj waa
 'asarkii u qalqaal oo tun oo baalka ka rid oo dabadeed kari
 dabadeed na markuu bislaado subag iyo 'aano iyo gēda-adari
 25 oo meel dūgsi yah u yagleel oo haska ka haaq oo mis'ilisha u
 adkee yoo oodrogo wanaagsan iyo qa'an na u soo go, dabadeed
 na fjidka ku soo herce. Rag gogoshj na waa aqal wēyn u qis oo
 ilahid u go yoo hoosta uga dadab oo asgogol oo dēmo hariir
 ah iyo barkimo na u dig. Dabadeed halkjisaa ha sechido.' Mar-
 30 kaasay nīmānkii labadii hablood e kale mid ku yjdaahdeen:
 'Adiga na mahay Kula tahay?' Markaasay tiqi: 'Anna sida
 gabaqdaasu tiqi bay ila tahay.' Markaasay tii saddehaad ku
 yjdaahdeen: 'Adna mahay Kula tahay?' Markaasay inta
 'abbaar aammustay tiqi: 'Aniga wahay ila tahay, garaw jidaankj
 35 waa qof u baahan sii, gēel heradj na waa qolo adag na uga dalo,
 qolo adag na uga guurso, rag gogoshj na waa nabad.' Markaasay
 nimankii yjdaahdeen: 'Gabaqdaasaa garatay oo aannu guursa-
 naynaa.' Markaasay guursadeen.

16

NINKII BOOGTA QABAY

1 Nin baa bēri āddin ka boogoobay, markaasay boogtii aad u
 humaatay oo muddo badan buktay. Faaliye iyo farreeye walba
 waw tēgay oo waa Laga quustay. Maalintii dambuu nin dadka
 5 dāweeya u yjmi yoo boogtii tusay.

Markaasaa ninkii dāweeyaa ahaa arkay inay boogtu huntahay
 oo aad u barartay oo 'aabuqday oo ninka intaa 'un'unayso.
 Ninka bukaa na illeen waa nin il daran e intaa waa sō'sō'ōnāyāa
 āddinka hoqayaa.

10 Dakharku na nin 'aqli luu ahaa. Markaasuu is yjdi: 'Horta
 si ninkaasu so'odkan na u joojiyo meesha na faraa uga dāayo
 falowgēed qabo!' Markaasuu tusbah qaatay oo faal rōgay.
 Markuu faalkii rōgay buu ninkii būkáy si hūn u eegay. Markaasaa
 ninkii bukay yjdi: 'Mahaad sidaa hūn iigu cegaysaa?' Markaasaa

dakharkii yjdi: 'Waha faalku Kugu sheegay baan la yaabay.' 15
 Markaasaa ninkii bukay yjdi: 'Oo waa mahay?' Markaasaa
 dakharkii yjdi: 'Muddo afar iyo toban 'asho ah baa laba gēes
 oo kuwa bi'iidka laale'egi Kaaga soo bahayaan, adigoo so'onaya
 ama tagan.' Markaasaa ninkii bukay nahay oo yaabay oo
 dakharkii ku yjdi: 'Dāwo aan labadaa gēes is kaga 'esho ma 20
 garanaysaa?' Markaasaa dakharkii yjdi: 'Haa.' Markaasaa
 ninkii bukay yjdi: 'Oo waa mahay?' Markaasaa dakharkii
 yjdi: 'Waa adoo had iyo goor labada ga'mood madaha ku haya
 oo labada gēes hoos u 'adaadiya, yay soo bihin e, tagnaanta na
 is ka raba.' 25

Markaasaa ninkii bukay rash yjdi yoo faqiistay oo labadii
 ga'mood madaha saaray oo hoos ugu 'adaadshay. Markaasaa
 dakharkii yjdi: 'Aniga boogta igu hallee yoo labada gēes uun
 is ka raw oo ga'maa mar qud ah madaha ha ka qaadin, ha na
 ki'in.' Markaasaa ninkii bukay yjdi: 'Waa tahay.' 30

Markaasaa dakharkii meeshii safeeyay oo diqkii ka hoqay
 oo dāwo ku shubay maalin walba laba goor. Markuu toddoba
 'asho sidaa ku waday baa boogtii bōgsatay. Markaasaa dakharkii
 ninkii bukay subihii dambe u yjmi yoo yjdi: 'Bal is ka warran!' 35
 Markaasaa ninkii bukay yjdi: 'Boogtii bōgsātāy e labadii gēes
 baan ka baqayaa.' Markaasaa dakharkii yjdi: 'Haddaba laba
 gēes Kaa soo bihi mayso e anuun baa is lahaa, meesha na faraha
 ha ka dāayo, so'odka na ha is ka dāayo!' Markaasaa ninkii bukay
 iyo dadkii kaloo dammi dakharka 'aqliwēynaantjisii iyo āb-
 waannimadjisii la yaabeen. 40

Markaasaa ninkii bukay dakharkii qāalīn sjiyay. Naag
 buraanburtay na, wahay tiqi: 'Waa La kala maadiyaa meel
 bukiyo faraa.'

17

INANKII AABBIHJ SU'AALAY

1

Inan baa waha La yjdi aabbihj su'aalay. Wuhuu yjdi: 'Aabbow,
 saddeh hal ii sheeg.' Markaasaa aabbihj yjdi: 'Saddehda hal
 waa mahay?' Markaasaa inankii yjdi: 'Horta, marka hore iga
 ma hāajayāqaansanid, haddana hāajadaad adigu gashaa na 5

markii ba waa dammaataa oo waa Lagu heshiiyaa, taan anigu galo na weliged Lagu ma heshiiyo.' Markaasaa odaygii yjdi: 'Kow.' Markaasaa inankii yjdi: 'Ta labaad na, iga ma daqasho iyo ta'ab bādnid, haddana iga hoolo bādnid.' Markaasaa odaygii yjdi: 'Kow.' Markaasaa inankii yjdi: 'Ta saddehaad na, naagahaygu naagahaaga ka qurho badan, haddana 'arruurtaydu 'arruurtaada ka hūnūm oo 'arruurtaadaa wānwanaagsan.'

Markaasaa odaygii yjdi: 'Saddehdu ba wāhay sidaa ku noqdeen aan Kuu sheego.' Markaasaa inankii yjdi: 'Kow.' Markaasaa odaygii yjdi: 'Horta waa runtaa ye Kaa ma haajayaqaansani, ha yeesho e adigu na haajo walba marka u horraysa e ay 'usubtahay baad gashaa, anigu na shirkaan is ka faqīistāa dēgaystaa. Marka La wada dālo e nin waliba quusto e labada qolo e is haysaa wah kala saara u baahdaan baan kā'aa idāahdaa: "Waar aan idin kala saaro e wahaan idin idāahdo ma yēelaysaa?" Markaasay yjdaahdaan: "Haa." Dee, markaas uun baan daar ka guraa dabadeed wuhuun idāahdaa, markaasaa qolo ba gēes u dareertaa.'

Markaasaa inankii yjdi: 'Kow.' Markaasaa odaygii yjdi: 'Ta labaad na waa runtaa yoo Kaa ma daqasho iyo ta'ab bādni, ha yeesho e adigu na markaad roob meel ka dā'aya aragtaa baad reerkaaga is kaga rartaa, anigu na horta waa sūhan tagaa, markaasaan meesha roobku helay iyo gurigayga horta is u eegaa hadba ka hoolaa u wānaagsan gēeyaa.' Markaasaa inankii yjdi: 'Kow.' Markaasaa odaygii yjdi: 'Ta saddehaad na waa runtaa yoo naagahaagiyo kuwayga naagahaagaa qurho badan, waha se 'arruurtaydu 'arruurtaada uga wānaagsantahay, adigu na naagaa hadba tii qurūh laad gūrsataa, anigu na waan hidda-raa'aa.'

18

1 INANLAYAALKII LA HANTAY

Waha La yjdi nin baa bēri inanlayaal ahaa. 'Ashadii dambuu afadjisii ku yjdi: 'Naa, waynu gūraynaa ye. Reerkjinna u sheeg!' Markaasay reerkqodii u sheegtay. Markaasaa reerkii na inanlayaalkii djaadiyay oo yaradsooray. Markaasaa inanlayaalkii reerkjisii iyo afadjisii la gūray.

Maalintii yoo dān wuhuu sii wado ba, 'asarkii buu meel ku furay. Markuu furay reerkii buu afadjisii ku yjdi: 'Naa, reerkii aynu ka soo gūrray baan myraad u lee'yahay oo dib ugu noqonayaa ye. Hoolaa sii heree yoo i sii sūga!' Markaasuu dib u 10 noqlay.

Goor ay 'aweyys dambe tahay buu dēgmadii u yjmi. Markaasuu reerkuu ka gūray dyleedkjisii faqīistay oo han dēgaystay. Markaasaa reerkii ninkii hantay. Nin reerkii yah baa yjdi: 'Waar, horta ninkii hēbel e mūdada badan inoo inanlayaalka ahaa qof walbaan ka warran!' Markaasaa nin yjdi: 'Ninkaasu nin wānaagsan buu ahaa.' Markaasaa nin kale yjdi: 'Allaylee, gēesi buu ahaa.' Markaasaa nin kale na yjdi: 'Allaylee, dēeqsi buu ahaa.' Markaasaa nin kale na yjdi: 'Allaylee, wuu leheje'lo badnaa.' Markaasaa nin kale yjdi: 'Allaylee, ragyaqaan buu 20 ahaa.'

Reerkii yoo dān baa ninkii wada ammaanay. Ninkii na intaa waa dēgaysanayaa. Mar dambaa inan yar oo fōd lihi tiqi: 'Allaylee, anaa garanaya wuhuu ku hūmaa.' Markaasaa La yjdi: 'Oo waa mahay?' Markaasay tiqi: 'Dee, kaadidaan la fōgaan jirin.' Markaasaa reerkii yoo dāmmi qosol u wada dā'ay. Markaasaa ninkii 'aḍooday oo intuu ka'ay yjdi: 'Allaylee, hāddāan la fōgaaday.' Markaasaa reerkii wada nahay.

19

WAHAAN DAA'AD AHAYNI DABADAY KA HUMAADAAN

1

Waha La yjdi libaah iyo mas iyo mus iyo dab iyo daad iyo heelad iyo daa'ad baa bēri hal wada lahaa. Maalintii dambay heeladdii dama'day inay intii kaloo dān hashaa ka qaaddo. Markaasay maskii u timi yoo tiqi: 'Waar, horta ninkan libaah La yjdaahdaa illayn waa ninka hōoggu intaa le'egyahay oo maalinta dambuu ina wada layn doonaa ye maynu is ka qabanno?' Markaasuu yjdi: 'Oo sidēe u qabannaa?' 5

Markaasay tiqi: 'Dee, adaa mas ah oo yar e intaad mis'ilisha u gasho markuu 'aawa soo gēlayo qalla' dabadeed na muska gal!' Markaasuu maskii sidii yeelay oo libaahii markuu hābeynkii 10

- soo galay qalla'oo ku dufatay oo muskii galay. Markaasaa ljbahii
 15 soo bihi waa'ayay. Markaasaa khayaanadii dabbii u timi yoo ku
 tiqi: 'Waar, waa dabka, illayn maskan ljbahii djlal wah inaga
 rgebi maayo oo berruu ina wada laynayaa ye, mahaynu ka
 yeellaa?' Markaasuu yiqi: 'Dee, garan maayo e mahay Kula
 tahay?' Markaasay tiqi: 'Dee, adaa dab ah e muska ku gub.'
 20 Markaasuu yiqi, 'Waa tahay', oo muskii iyo maskii buu is ku
 gubay. Markaasay heeladdii haddana daadkii u timi yoo tiqi:
 'Waar, dabkan arladii wada gubay illayn wah inaga rgebi maayo
 e inaga bakhtii!' Markaasuu sidii yeelay. Markaasay iyadii iyo
 25 kehec.' Hashii bay inta kahaysteen buur la koreen. Markaasay
 heeladdii tiqi: 'Naa, hasha inoo lis.' Hashii bay maaleen.
 Markaasay hashii haqubgaal ka buhiyeen.
 Markaasay heeladdii hashii sibirta hoor ka marisay oo tiqi:
 'Haadda daa'adeey, 'ar, hoorka hasha sibirta ka saaran leef.'
 30 Markaasaa daa'addii garatay inay is leedahay 'Hashu ha har-
 raatido'. Markaasay djjiday. Markaasay heeladdii is tiqi,
 'Djirri', oo tiqi: 'Haadda eeg, anaa lgefaya e.' Markaasay ku
 booddoo is tiqi: 'Leef!' Markaasaa hashii harraati qaadday oo
 35 haqday.

1 NINKII HOOLIHJISII LAGA SQORYEYAY

Ninka ina 'Ali Qablah La oqan jiray baa bəri isagoo ardo badan
 oo her ah wata reer u soo hoyday. Reerku na sabool buu ahaa.
 Ina 'Ali Qablah na lihdan neef oo ahmin ah oo La soo siiyay buu
 5 watay.

Markii ninkii reerka lahaa ye saboolka ahaa martidii faraa
 badnayd arkay buu nahay, ha yeesho e wuu ka hishooday inuu
 'arrawsho. Markaasuu ardaa u digay oo gogol u keenay. Mar-
 kaasuu adigii martidu wadatay kexceeyay oo adigijisii ku daray,
 10 martidii na wuu sqoryeeyay. Adi badan buu u qalqalay habeynkii
 iyo subihii ba hijlib buu ka dergiyay.

Subihii markii martidii dregtay e is tiqi 'tag' buu ninkii
 saboolka ahaa ina 'Ali Qablah oo ardadii deh faqdiya u yimi yoo
 salaamay oo ku yiqi: 'Shiikh, miyaa tegaysaan?' Markaasaa
 ina 'Ali Qablah yiqi: 'Haa ye adigii noo soo soo!' Markaasaa 15
 ninkii yiqi: 'Shiikh, inaan Ku su'aalaa baan dponayaa ye raalli
 iga ahaw!' Markaasaa shiikhii yiqi: 'Hawraarsan.' Markaasaa
 ninkii yiqi: 'Bal, shiikh, dul iyo samir wahaad leedahay iga
 warran!' Markaasaa ina 'Ali Qablah yiqi: 'Deyran! Ikhwaan,
 Kaaga warramay e horta haddaanan dul badnayn wahaas oo dad 20
 ihi i na soo raa'een e wayga haqi lahaayeen e intaa dul baan ku
 wadaa. Ta samirka na wahaan Kaa idi, "Mar wihii i qaafa ku
 ma tiiraanyoodo".'

Markaasaa ninkii yiqi: 'Shiikh waa hadal wanaagsan e haddaba
 wahaan Kuu shcegayaa adigii aan halay idiin qalqalay ma aan 25
 lahayn e kjinnii buu ahaa, mahaa yeelay anigu sabool baan ahay.
 Hoolo na konton adi yaa Laygu ogyahay, haas na waan lee'ahay.
 Shalay galab na markaana idin arkay baan inaan idin 'arraabiyo
 ka hishooday, dabadeed adigjinnii baan halay idiin qalqalay.'
 Markaasaa ina 'Ali Qablah qoslay oo yiqi: 'Deyran, oo ikhwaan 30
 immisa neef baad halay noo qashay?' Markaasaa ninkii yiqi:
 'Soddon.' Markaasaa ina 'Ali Qablah yiqi: 'Oo adigayagii
 immisaa ka haqay?' Markaasaa ninkii yiqi: 'Soddon.' Mar-
 kaasaa ina 'Ali Qablah yiqi: 'Soddonka na qaado, mahaa yeelay
 mar haddaad adigoo sabool ah inaad na 'arraabiso ka hishootay, 35
 wah kasta noo qal oo waa inaannu Kuu abaal gudnaa!'

Halkaasaa ninkii saboolka ahaa ku hoolaystay, 'eeb na kaga
 bahsaday.

NINKII ILKAA LA'AA YE NAAGTII KA
DIMATAY

Waha La yiqi nin baa ilko la'aa. Naag wanaagsan na wuu qabay.
 Markaasay naagtu soorta u 'glaalin jirtay. Markaasaa berigii
 dambe naagtii ka dimatay. Markaasaa La aasay. Markaasaa 5
 markii habaashii Laga wada dareeray ninkedii ku haqay oo
 ka dul qo'ay. Siduu uga dul qo'ayay baa gabbalkii qa'ay.

- Markaasuu meeshii u hoyday. Markaasaa subihii markii waagii beryay meeshii nin oday ihi soo maray. Markaasuu ninkii hābāashā dūl fāqdiyāy arkay. Markaasuu ku soo bayday. Markaasuu salaamay oo waraystay. Markaasuu ninkii náagtū ká qimātāy ōdāygii u warramay oo yjdi: 'Afadaydii baa shalay qimatay oo meesha Lagu aasay.' Markaasaa odaygii yjdi: 'Oo haddii afadaadii qimatay mahaa habaashqeda Ku dul qigay?' 10
- Markaasuu yjdi: 'Oo haddii hēblaayo qimatay ma naf baan filanayaa? Halkayгаа naftu haygaga bahdo.' Markaasaa odaygii yjdi: 'Mindaa naag wanaagsan bay ahayd?' Markaasuu yjdi: 'Haa.' Markaasaa odaygii yjdi: 'Naago kale ma guursatay?' Markaasuu yjdi: 'Ma'ya.' Markaasaa odaygii yjdi: 'Oo afa- 20 daadan qimatay mahaad ku je'laatay?' Markaasuu yjdi: 'Waan ilko la'aa ŷoo soortay ii 'ālaalin jirtay.' Markaasaa odaygii yjdi: 'Oo ma wahay Kula tahay inaan naag kale sidaa yeesheen?' Markaasuu yjdi: 'Haa.' Markaasaa odaygii yjdi: 'Bal orod oo waa intaasaad mid ka wanaagsan heshaa ŷe naag kale guurso.'
- Markaasaa odaygii naagtu ka qimatay foororsaday oo is yjdi: 'Oo waar horta maad sidaa ŷeeshid?' Markaasuu inta ka'ay yjdi: 'Allaylee, waa runtaa ŷe bal aan sidaa yeelo.' Markaasuu naag kale guursaday. Markaasaa tii u ma 'ālaalin e soortii u tuntay. Bise kuluu yjmi is ku mid ba ma aha ŷoortii La 'ālaalin 30 jiray iyo soortan La tumay; tan La tumay baa dam'ad iyo wahtar roon. Markaasuu subihii dambe afadii ka qimatay habaashqedii dab kula soo kallahay. Markaasaa odaygii ayaantii hore la ṭāliyay jidka kula kuhmay. Markaasuu yjdi: 'Haggaad dabka ku sjddaa?' Markaasuu yjdi: 'Naag bēri dōwayd iga qimatay baan habaashqeda soo gubayaa.' Markaasuu yjdi: 'Waayo?' Markaasuu yjdi: 'Way i khayaanayn jirtay.' Markaasuu odaygii yjdi: 'Oo sidce bay Kuu khayaanayn jirtay?' Markaasuu yjdi: 'Waan ilko la'aa ŷoo soortay inta ii 'ālaaliso qee'aanka na liqi jirtay, 'ajilka na i siin jirtay.' Markaasuu yjdi: 35
- 'Oo goormaad ogaatay?' 40
- Markaasuu yjdi: 'Imminka.' Markaasuu yjdi: 'Oo sidce u ogaatay?' Markaasuu yjdi: 'Naag kalaan guursaday oo soortii iga ma 'ālaalin e ii tuntay.' Markaasaa odaygii yjdi: 'Oo aniga ma i garanaysa?' Markaasuu yjdi: 'May.' Markaasuu yjdi: 45
- 'Wahaan ahay ninkii maalintii horaad habaasha ka dul qoŷaysay Kula ṭāliyay e Ku yjdi, "Naagta kale guurso", imminka na

wahaan Ku idi, "Naagtii adoo ilko la' soorta Kuu 'ālaalin jirtay naag hun ma ahayn, haddaad se mid ka wanaagsan heshay wahba habaashqeda ha gubin e orod oo u soo faatehee oo dabka is ka tuur. Wahaanad ogaataa, bani Aadanka qofkii wanaagsan 50 e aad aragto ba qof uun baa ka sii wanaagsan".'

22

IGAAL BOWKAH

1

'Igaal Bowkah ninka La oḡan jiray baa bēri ta'abiray. Wuhuu tēgay waddanka La yjḡaahdo Sood Afrika. Ninka 'Igaal Bowkah La oḡan jiray na horta wah gaaban buu ahaa, ḡddin na waa ka qitin jiray. 5

Maalin maalmaha ka mid ah ayuu māgaalada La yjḡaahdo Joonisbaag ku la'ag beelay. Markaasuu dam'ay māgaalo kale, oo taa uu markaa jōgo afar hābeyn Looga ḡaho, inuu qabto. La'ag na toddoba gini buu haystaa. Bērigaa na moodḡdikaar iyo rēlwey iyo dayuuradi toona ma jirin. Ninkii doonaa inuu meel 10 u sod'aalo na biddood buu kiraysan jiray oo bahal La yjḡaahdo 'hamag' Lagu qaadi jiray. Maantii dambe ayuu, isagoo toddo- badii gini haysta, Joonisbaag lug kaga bahay; mahaa yeelay biddoodka dadka qaadaa la'ag badan bay qaadan jireen oo markaasay toddobadii gini ku djideen. Markaasuu is ka lūgeeyay. 15

ḡelin markii uu soḡday buu nin kēleb wanaagsan oo bulbul wēyn oo jib ah wata arkay. Markaasuu is yjdi: 'Aad ṭuladoo hore ka sii jibsatiid oo mā'aashtiid e toddobada gini ēyga siiso!' Markaasuu siistay. Markuu ēygii 'abbaar la soḡday buu is oḡaaday inaanu shurug sjdan, shurugguu 'abbi jiray oo. Mar- 20 kaasuu ēygii na habbad shurug ah nīn ka siistay.

Makhribka hortjisii buu, isagoo gaajo iyo ḡaal iyo harraad u il daran, ṭuulo yjmi. Markaasuu ṭuladii 'id ka garan wāyay. Markaasuu dūgsi māgaalada u dōw is ka faḡiistay. Ṭuladu na wahay leedahay dameero badan oo maantii ŷoo ḡan na beeraha 25 Lagu hagaaf, hābeynkii ŷoo ḡan na doohada ṭulada u dōw mirta. Siduu dūgsigii u fāqdiyay baa ṭuladii dameerihii doohadii ku soo dēysay. Dameeraha na waha ku jira baqal wēyn. Mar uun buu 'Igaal dameerihii iyo baqalkii sidaa u eegay.

30 Siduu u cegayay uun buu, amarka Ilaahay, dayah shan iyo tobnaad na soo bahay. Mar uun buu is yidhi: 'Oo waar horta, maad dameerahan 'aawa da'did?' Arrinkii uun buu aad ugu fekeray. Mar uun buu husuustay sidii Soomaalidii is u di'i jirtay. Markaasuu ka'ay oo maradiisii qehda ku duubtay.

35 Markaasuu qbleydjisiis la soo bahay oo dameerii hadkii Lagu hidhiidhtay ka googgooyay. Markaasuu baqalkii na jare qeer ku qabsaday oo, intuu dagaah weyn ag joojiyay, dagaahii koray oo baqalkii dusha kaga yimi. Markaasuu dinged qaaday oo baqalkii buu halkaa 'aanagaleenka afar kaga jiday. Markaasuu baqalkii

40 hanuunsaday oo, intuu qoob iyo qaylo is ku daray, haggii dameeray u afargaaday.

Markaasaa 'Igaal na dameerii u hambaalleeyay oo u dur-waayeyay. Markaasaa dameerii, intay qoob iyo qaylo is ku dareen, haggii 'Igaal Bowkah u so'day waddadii qaban jirtay

45 u dideen. Markaasaa dadkii tuulada joogay e dameeray lahaa yaabeen oo is u soo beheen, ha yeesho e, mahay ka tarayaan? Sidaas uun bay u eegeen oo is ka noqdeen, illayn dameero yaa'ay lug ku gaadi maayaan e. Habeynkii yoo dan buu ku waday, waday, waday waday oo markii waagii beryay ayuu tuuladii uu

50 soo da'ay tuulo labalugoodku laba habeyn uga daho seyladdedii dameerii soo tubay. Arladaas na dameeray iyo cyda iyo baqaalku waa ku qaali, mahaa yeelay gcel baanay lahayn. Markaasaa dameerii mid soddon gini oo maris ah Laga siistay. Bise ninkii haddeer fakhriiga qabay baa shan mirid jeebabkisiis oo dammi ku

55 buuhsameen.

Markii la'agta badankedii Loo wada keenay buu, intuu baqalkisiis fuulay, tuuladii galay oo horta soor ka dergay. Markaasuu dabadeed na baqalkisiis ka jeedladay oo haggii uu ku so'day qabtay. Markuu magaalada Darban La yidhaahdo in yar

60 u jiray buu baqalkii ka dergay oo dib u soo da'ayay. Markaasuu magaaladii soo galay. Isagoo suuq marayuu arkay niman meel taagtaagan oo af Soomaali ku hadlaya oo mid leeyahay: 'Waa tii gelayaga 'ol qaadaa yoo 'adow i dila inaan 'aynkaasu 'aynkaas ahayn. . . . Markaasaa 'Igaal Bowkah yaabay oo intuu

65 nimankii ku bayday yidhi: 'Waar, mahaad sheegteen?' Markaasay iyagii na yaabeen, mahaa yeelay nin Soomaaliyeed baanay meesha ka fileyn. Markaasay yidhaahdeen: 'Waar nabad e ma Soomaali baad tahay?' Markaasuu yidhi: 'Haa.' Mar-

kaasay yidhaahdeen: 'Oo haggaa ka timi?' Markaasuu u warramay oo wuhuu sameeyay oo dan u sheegay. Markaasuu 70 iyagii na waraystay. Markaasay yidhaahdeen: 'Fermaan baannu nahay oo markab baa nala soo galay.' Markaasuu yidhi: 'Oo shuqul ma ka helayaa?' Markaasay yidhaahdeen: 'Waa u malaynaynaa ye bal aannu kabtanka Kuu geyno!' Markaasay kabtankii u geyeen. Markaasaa kabtankii na 75 qortay. Markaasaa markabkii na galabtii baa daqaaqay. Hal-kaasaa ninkii wahaas oo be'lo ah sameeyay haddana ku nabad galay.

Beri dambaa 'Igaal Bowkah 'Adan yimi. Markaasuu qolo dallinyaro ah oo ay is higaan arrinkii uga sheekeeyay. Markaasay 80 yidhaahdeen: 'Dee, annaga wahaay nala tahay inaad waallayd!' Markaasuu yidhi: 'Oo waayo?' Markaasay yidhaahdeen: 'Oo mahaad toddobadaadii gini e aad haysatay cyga isaga siisay? Mahaad se cygii habbadda shurugga ah u siisatay?' Markaasuu ku qoslay oo yidhi: 'Arruur baad tijiin, mahaan idin kala 85 hadlaa?' Markaasay yidhaahdeen: 'Oo kow. . . .' Markaasuu yidhi: 'Oo haddaad dunida oo markaa sii da'aysa aragto miyaad keligaa soo tosin karaysaa?' Markaasay yidhaahdeen: 'Dee, ma'a.' Markaasuu yidhi: 'Dee, haddaba laad baa Lagu sii dufaa, si wanaagsan ha u da'do e! Anna, markaan arkay inuu sahalu 90 igu jiifo, ayaan is idi: "Adoo adigu na dunida sii kharriba ma aha e sahalu Kaa ki'i maayo." 'Alooladayg na waa Ilaah wehelki.'

23

FAALIYIHII LA BILKEYDAY

1

Waha La yidhi nin baa faaliye ahaa. Ninku na aad buu faalka u yiqiin. Dadku na aad buu u je'laa yoo qofkii waa ku yimaad-daan ba isaguu u tegi jiray oo odan jiray: 'Ii faali!' Markaasuu u faalin jiray. Faaliyaa Soomaalidu na markuu faaliyo ma 5 yidhaahdo, "Aynkaa iyo 'aynkaasay noqonaysaa', e wuhuu yidhaahdaa, "Aynkaa iyo 'aynkaasaa La odan jiray'.

Ninkii faaliyaa ahaa baa dadkii yoo dammi je'laaday oo meel walba Looga yimi. Markaasuu dulkii yoo dan 'aan ku noqday.

10 Bərigii dambaa warkjisi suldaankii gaaday. Markaasaa suldaankii markuu ninkii sidii Loo ammaanayay arkay is yjdi: 'Bal ninkaa inta ilnigjisu gaadsiisanyahay hubso.' Markaasaa maalintii dambe iyadoo ninkii faaliyaa ahaa shirkii Laga hadal hayo suldaankii yjdi: 'Aniga wahay ila tahay inaan ninkaasu

15 wahba oqoon.' Markaasaa La yjdi: 'Suldaan, nin ka hikmad badan La ma arag.' Markaasaa suldaankii yjdi: 'Bal, ii doona oo waan sy'aalayaa ye. Hadduu sy'aashayda ka jawaabo na, dee, waa nin wah yaqaan oo anna wah baan siinayaa, haddii kale na waa khaayin oo qoortaan ka jarayaa.' Markaasaa dadkii

20 wada nahay oo La yjdi: 'Alla, suldaan, ninku waa nin wanaagsan e ha djlil.' Markaasuu yjdi: 'Idinku ii doona.' Markaasaa rag Loo diray oo La yjdi: 'Toddoba 'asho ku keena!'

Raggii belediyaa ahaa ye La diray baa wahay ninkii faaliyaa ahaa doonaan ba 'ashadii dambe helay oo keenay. Markii ninkii

25 faaliyaa ahaa La keenay baa suldaankii shir wa'ay. Markaasaa La soo shiray. Markaasaa suldaankii ninkii faaliyaa ahaa la hadlay oo yjdi: 'Waar, hebel, ma adaa dadka ku yjdi, "Wah baan aqaan"?' Markaasaa ninkii faaliyaa ahaa baqay oo is yjdi, 'Illayn, waad hujaysantahay!' oo yjdi: 'Suldaan, ma'ya.'

30 Markaasaa suldaankii qoslay oo yjdi: 'Is ka dqa yoo dalka waha martay, "Ninkaa hebel wah buu yaqaan" e bal maanta ba wahaan Ku weydiyo garo!' Markaasaa ninkii faaliyaa ahaa qararrhay oo foororsaday oo hadli kari waayay. Markaasaa raggii shirka faqdiyay yjdi: 'Suldaan, ninkan hebel annagaa

35 naqaan oo waa nin abwaan ah e wah weydii.' Markaasaa suldaankii 'adooday oo yjdi: 'Hebel, dadka kale wuhuu Ku weydiyo ba waad u sheegtaa ma anaad i djidaysaa?' Markaasaa ninkii yjdi: 'Suldaan, ma'ya e wahba waanan oqoon.' Markaasaa suldaankii yjdi: 'Bal, ama faali ama dir goo yoo wahaad ii

40 sheegtaa sannadkan soo so'daa wuhuu noqon doono. Wahaanad ogaataa haddii wahaad sheegtaa run noqdaan na, dee, hoolaad leedahay, haddii kale na qoortaan Kaa goynayaa.'

Markaasaa ninkii faaliyaa ahaa tusbihiisii la soo bahay oo rogay oo rogay oo rogay oo mooreeyay bise faalkii ba be'lo isaga

45 ku soo so'otuu sheegay. Markaasuu faaliyihii nahay oo tusbihi dalka ku duftay oo 'aayay oo habaaray oo haddana ku booday oo qaniinay oo laba mid ka baf siiyay. Intaasu markay da'duu haddana ku joogi waayay oo intuu billaawe is ka soo duftay far

is gooyay kaw! Bise djiggaa isa soo daayay, shalalalalalalah. Markaasaa dadkii shirka joogay oo dan qof waliba is ururshay

50 oo is yjdi: 'Dee, wuu waashay e billaawaa is ka eeg!' Intaasu markay da'daa suldaankii yjdi: 'Hebel, bal warran.' Markaasaa ninkii faaliyaa ahaa yjdi: 'Suldaan, faalkii ba wahaan u rogay ka ma warramin e, be'lo aniga igu soo so'otay buu sheegay oo waa anigaa 'unsurguriyay.' Markaasuu suldaankii yjdi: 'Bal, had-

55 dana roq.' Markaasuu rogay, bise waha soo bahay min faal. Markaasuu yjdi: 'Suldaan, minkii faal baa soo bahay.' Markaasaa suldaankii yjdi: 'Mahaw marag ah?' Markaasuu rogay bise 'aynsanaa soo bahay. Markaasaa faaliyihii nahdin aawadced tusbihi ka da'ay. Markaasaa suldaankii yjdi: 'Hebel, mahaa

60 da'ay?' Markaasaa faaliyihii afka kala qabtay oo hadli kari waayay. Markaasaa suldaankii dagaalay oo yjdi: 'Ii sheeg waha soo bahay.' Markaasuu yjdi: 'Dee, dee, suldaan, dee, suldaan, dee. . . ' Markuu hadli kari waayaa suldaankii ku soo booday oo yjdi: 'Hadal, waar.' Markaasuu yjdi: 'Dee, dee, suldaan, faalkii

65 baa iga guuray.' Markaasuu suldaankii 'adooday oo intuu sii daayay yjdi: 'Maanta maalintii ku toddoba ah baan sy'aashayda jawaabtcedii Kaa doonayaa.' Markaasuu is ka tegay. Markaasaa shirkii Lagu kala dareeray. Markaasaa kahaankii meeshii nahdin

70 kala ki'ki kari waayay.

Inuu meeshii faqdiyo ba mar damboo dadkii kala jjitay buu kahaankii tusbihi qaatay oo rogay, bise, maqanaa soo bahay. Markaasuu tusbihi tuuray oo mooradii baabba'shay oo faalkii 'aayay oo hadba ges u so'day oo is la hadlay oo m'aankii ka tegay

75 oo uu bad is ka galay oo is ka durmay. Wuhuu sidaa ahaado ahaado ba mar damboo uu miyirsaday oo nahdinbakaylihii ka ba'day buu is yjdi: 'Waar, na'asyow, sidanu si ma aha e bal qabow oo nahdinta is ka bi'i yoo bal faalka u fiirso.' Bise wuu rogay bise gaw, maqanaa soo bahay, buu ku noqday bise maqanaa soo bahay. Markaasaa talo ku 'addaatay, 'Waar, mahaad

80 yeeshaa?' Inuu fekero fekero fekero fekero ba mar dambuu ka'ay oo yjdi: 'Jlaahay, wahaan ugu sharad galay waa inaan anoo jawaabtaa suldaanka hela ma aha e seehan oo wah 'unin oo 'id la hadlin oo meel dad joogo tegin.' Markaasuu ay 'idla ah is ka qabtay. Wuhuu aydii huloo marba geed faqistoo faal aan

85 u soo bahayn rogo ba wuhuu marba geed gooyo ba wuhuu kolba mooreeyo ba, markuu wahba garan waayay e uu daalay buu

markii dambe gēd haḍa' ah is ka hoos faḍiistay oo is yjdi: 'Dee, kolley, hadday Kuu gēri tahay gēdkaagan ba moḥdku ha
90 Kuugu yjmaaddo e is ka hoos faḍiiso.' Halkaasuu masallii digtay oo is ka faḍiistay.

Halkaasuu ḍawr haḍeyn u hoḍday. Markaasuu maalin walba labada 'irḡduudood kā'āa fāaliyāa mōorēyāa 'irraafyēyāa eegaa bal inuu faalkii ku soo noḡday. Bise, mar walba maḍanaa
95 u soo baḥa. Markii muḍdadii maalini ka haḍḍay baa isagoo nafi na hayso oo ku talo galay in halkaa naftu kaga baḥdo ayuun baa gēedkii uu hoos jifay jirridjisi abris gaḥoobay kaga soo baḥay. Markaasuu is haysan kari waaḡay oo boḡday oo warankjisii qaatay oo gēedka baarkjisii ka soo jēstay oo is yjdi: 'Dee, bahalka is ka raw!' Mar uun baa inta maskii is giringiriyay madaḥii saruu qaaday oo ninkii la hadlay oo yjdi: 'Waar, ḥēbel, mahaad u 'arartay?' Markaasaa ninkii faaliyaa ahaa yjdi: 'Dee, waan Kaa baḡay oo waan is ka Kaa ḡēbayaa.' Markaasaa abriskii yjdi: 'Hayga biḡin, maḥaa yeelay wahaan Kuugu imi
100 inaan Kula hadlaa ḡe inaan wah Ku yeelo ḡoni maayo.' Markaasaa ninkii faaliyaa ahaa, illayn nin mas hadlaya arki jiray ma aha e, yaabay oo wuhuu ku hadlo garan waaḡay oo ḍaban-nadii qabtay. Mar dambuu yjdi: 'Ku rumaysan maayo, maḥaa yeelay, wēli mas hadla La ma arag.' Markaasaa maskii qoslay
110 oo yjdi: 'Dee, haddaanad hore u ārag maanta ba ārag.'

Markaasuu kuhaankii yjdi: 'Ku ḡammini maayo.' Markaasaa abriskii yjdi: 'Aan wa'atanno.' Markaasaa ninkii intuu 'abbaar aanmusay yjdi: 'Waa tahay.' Markaasaa maskii intuu 'iddidii dabadjisa soo saaray harriiq wēyn oo heragaal oo kale ah jeehay.
115 Markaasuu intuu is ḡe ḡagay heradii ḡartay oo yjdi: 'Inaan adoo i ḡeyysiia ma aha e Ku daarin waa Wallaahay oo Billaahay oo Tallaahay.' Intaa markuu yjdi buu harriiqdii ka bahay. Markaasaa ninkii soo galay. Markaasuu ḡartay. Markii Lays u ḡartaa Lays waraystay. Markii warkii La kala laastaa maskii
120 yjdi: 'Ḥēbel, maḥaa arladjinni Kaa keenay e aad ḡulkayagan ka soo doontay?' Markaasaa ninkii u sheegay oo yjdi: 'Suldaan-kayagii baa i yjdi, "Sannadka soo soḍaa wuhuu noḡon doono ka warran!", dabadeed na faalkii baa iga guuray, dabadeed na aaḡḡahaan 'irraafaynayay.' Markaasaa maskii yjdi: 'Oo
125 ḡawaabtii ma heshay?' Markaasuu yjdi: 'Maḡa.' Markaasuu maskii yjdi: 'Oo haddaan Kuu sheego mahaad i siin?' Mar-

kaasuu yjdi: 'Wahaad doonto.' Markaasaa maskii yjdi: 'Oo haddaad ka ḡawaabto, suldaanku muḥuu Ku siinayaa?' Mar-
kaasuu yjdi: 'Hoolo badan.' Markaasuu yjdi: 'Oo haddaan sannadka soo soḍaa wuhuu noḡon doono Kuu sheego, hoolaa LaGu
130 siyo baḍḡayga máy ḡēni?' Markaasuu yjdi: 'Walaahawla, maḡa e waan Kuu wada ḡēnayaa.' Markaasuu maskii yjdi: 'Háy wada ḡēnin e baḍ na qaado baḍ na ii keen.' Markaasaa ninkii yjdi: 'Ḥawraarsan.' Markaasaa maskii yjdi: 'Suldaankii
135 wahaad ku tiḡaahdaa:

Saḡaanka iman doona
Sjféeyée i ḡēgayso:
Waa mid saan'ado ḡaan leh
Oo sjddeedguuro Jbleys ah
Oo saḡjad weer hiḍanaysa
140 Iyo ḡēsiyaal La saḡqēeyay
Iyo soofka oo La ḡa'aayo
Iyo soḡbir haḍku gigaayo
Iyo saadinaaya ḡēlaayo.
Oo rag na saadaal dirireed
145 Iyo u saḡaysay 'olaad
Warmihii saḡwiroobay na
U soḡfaysay dagaal.
Sengayaasha qaraystay na
U sjtaa'ay ḡgaal.
150 Sibraarkii ḡollojoobay na
U sjddaysay harraad.
E haddaad seehan lahayd
Iyo haddaad suuli lahayd
Iyo haddaad seefḡa galka
155 Uga saari lahayd ba
'Iyoon baa ḡuluf soḡgan
Aad sjḡaduu ki'inaayo
Ka subḡaana'allaysan
Lays ku saabinayaa.
160

Markii ninkii kuhaanka ahaa geeraarkii wada maḡlay buu boḡday oo intuu maskii u ḡyēyay balaw yjdi. Wuhuu soo ordo ordo ba ḡḡmadii ḡoo shiraysa oo La leeyahay, 'Waar, muḍdadii ḡāmmāatāy e hagguu ninkii ḥēbel qabtay?' oo rag leeyahay,

165 'Dee malaa markuu waliba garan waa'ayay buu bahsaday!', rag
na leeyahay, 'Dee, maantaa muddadii ugu dambaysa e bal ilaa
galabta aan dhowro', oo ay markaa 'asar gaaban tahay ayuun
baa sjigo La arkay. Markaasaa La yjdi: 'Waar, sijigadaasu waa
mahay?' Bise, nin baa soo qordayoo soo gegeraaraya. Bise waa
170 faaliyii oo jaynafay oo suuqoobay oo induu qaadaadka ka soo
jeedaan oo illayn waa nin aan toddoba 'asho wah dadqadamin e aad
siduu yahay yaabto. Markaasaa La wada shaamarreeray. Mar-
kaasuu horta sūldāankii sidii 'qadadu ahayd ga'anqaad ku
duftay. Markaasaa iyadoo dadkii daganugusanayoo La leeyahay,
175 'Tolow, muhuu oqan?' buu geeraarkii ku duftay. Markaasaa
dadkii yoo dammi sararta ka wada dillaa'ay oo Lagu soo booday
oo La ga'an qaaday. Markaasaa suldaankii yjdi: 'Keheeyoo
gyrigayyii geyya oo hal gool ah u qala.'

Markaasaa sūldāankii rāg diray oo yjdi: 'Dadka deh maroo
180 wahaad tiqaaahdaan, "Maanta maalinta ku sidded ah waynoo
shir e nin maqnaadaa ma jiro". Markaasaa sidii La yeelay oo
maalintii maantii ku sidded ahayd baa qabiilkii yoo dan oo aan
nin ka maqnayni soo shiray. Markaasaa suldaankii u warramay
oo yjdi: 'Sebenkaa soo so'daa waa seben 'olaadeed e nin walbaan
185 faraska naahso oo hubka soo qowayso oo warmaa soofayso oo
fardaa hooqga ah soo qoweeya oo inta 'olaaddaasu ina qaafayso
maalin walba waynoo shir!' Markaasaa sidii La yeelay oo maalin
walba La soo shiray oo hubkii La diyaarsaday oo korjog La
diray oo nin waliba aqalkjisii ka go'ay. Maalintii dambaa raggii
190 korjogga Loo diray dambaal soo diray oo La yjdi: 'Ka ka'a,
waa Layna hayaa.' Markaasaa fardii La boobay oo hubkii La
gurtay. Alla! Barqo yar hadday ahayd oo hoolii foofeen baa
guuto 'amaaryaley ihi degmadii weerar saartay, qamash! Mar-
kaasaa illayn waa qabiil dignein qabay oo diyaar ah e Lagala
195 hoos ka'ay oo mindaa 'olkii soo duulaa inta kaw Laga siiyay
sidii baqe Loogu waday meel baas Laga tuuray.

Markii intaasu da'day e ay muddo yari ka dambaysay baa
haddana guuto kale degmadii gashay. Markaasaa guutadii na
La jebiyay. Markaasaa illayn waa seben 'olaadeed e gabbal
200 da'ay iyo waa berryay ba guluf Lays geliyay. Markaasaa dundii
'eeryoontay oo jiif iyo jog ba La djiday. Markaasaa qabiilkii
gulufkii gala ba jebiyay. Ku Alla kuu saaraa na ljb helay, illayn
waa qabiil Loo qaroomeeyay e.

Sannadkii baa 'aynkaa ku dammaaday. Markaasaa 'olaaddii
dadkii yoo dan qolo walba daadduufisay qabiilkii suldaanku 205
ahaa ma aha e.

Maalintii dambaa suldaankii qabiilkii is ugu yeedhay oo la
hadlay oo ammaanay. Markii dambuu ninkii kuhaanka ahaa u
yeedhay oo yjdi: 'Ninyohow, wah wanaagsan baad samaysay anna
mafsuud baan Kaa ahay. Imminka na kadinkaa geela ah iyo 210
heradaa adiga ah iyo faqdigaa lo'da ah iyo wegenkaa fardaa ah
qaado, waa abaalgyd e.' Markaasaa ninkii kuhaanka ahaa farhay
oo suldaankii ga'an qaaday oo hoolii kahaystay.

Markuu 'abbaar hoolii waday buu ballankay maskii digteen
husuustay. Markaasuu hoolii soo deh galay oo is yjdi: 'Dee, 215
maskii qaybtjisii u gce.' Markuu hoolii soo deh galay buu hoolaa
wanaaggoodii sidaaaaaa u eegay. Markaasaa 'irigii leheje'lada
daqaaqay oo uu is yjdi: 'Oo haatan ma hoolaha quruhdaa leh
baad mas siinaysaa? Na'as na'as dalay, waar, intaad bahal
daallin ah hoolo is ka siinayso aayar seeftaa qaad oo maska 220
gebigjisa ba soo djl.' Markaasuu seeftii galka kala bahay oo
intuu hoolii 'iidan u djiibtay oo yjdi, 'Ii sii keheeya!', maskii
doontay.

Inuu sii so'do ba maskii yoo halkii hyrduu u yjmi. Markaasuu
seeftii u taagay oo is yjdi: 'Qoorta kaga qoo.' Hadduu is yjdi, 225
'Ku dufo!' baa maskii wuhuu dareemay mooyaane miliq yjdi
yoo kayntii galay. Markaasaa seeftii halkii masku madaha ka
qaaday ku da'day kaq! Markaasaa ninkii kuhaanka ahaa is
yjdi: 'Ga'antaa go'day! Dee, hadduu soo boodayaa wiidiidiguu
laba is le'eg Kaa digayaa ye bahso!' Markaasuu 'agaa wah ka 230
deyay, babbabbabbabba. Wuhuu sii ordo ba isagoo degadabad
ah buu hoolii iyo 'iidankii yoo sii so'da gaaday. Markaasuu
hoolii 'agta dalka uga gooyoo yjdi: 'Qihya hoolaa!' Markaasay
isagii iyo 'iidankii hoolii qihyeen. Markaasay nabad tageen.

Muddo hadduu ninkii kuhaanka ahaa gyrigjisii jogay e nastay 235
e istareehay baa niman suldaankii soo diray u yjmaaddeen oo
yjdaahdeen: 'Suldaankii baa noo soo kaa diray.' Markaasuu
yjdi: 'Oo muhuu ii dponayaa?' Markaasay yjdaahdeen:
'Mooyi.' Markaasuu yjdi, 'mmmmmmmm', inta madaha ruhay.
'Abbaar qaminus yoo feker yoo is yjdi, 'Waar tolow, mahaa 240
suldaankii maanta na Kuu dponayaa?' yoo mar dambuu ka'oo
yjdi: 'Ina marsha!' Markaasuu soo raa'ay.

Inay soo so'daan ba suldaankii ŷoo shirkii faqdiŷay u yjmaad-deen. Markaasaa suldaankii farhay oo intuu kuhaankii u yeedhay buu ga'an qaaday oo waraystay. Mar dambaa suldaankii yjdi: 'Hq̄bel wahaan Kuugu yeedhay dee waa adigii kal hore ina nabad geshay e sannadku wuhuu noqon doono inoo sheegay e, bal sannadkan na ka warran.' Markaasaa ninkii faaliyaha ahaa nahay oo foororsaday. Mar dambuu yjdi: 'Suldaan, ma wahaasaad iigu yeedhay?' Markaasaa suldaankii yjdi: 'Haa.' Markaasuu yjdi: 'Oo suldaan, sow tii faalkii iga guuray ma aha?' Markaasaa suldaankii yjdi: 'Hq̄ashaa Lilla, Kaa ma guurin oo waadigii kal hore ba gartay e waha ha ku hadlin aan LaGaa maqlayn e orod oo sidii kal hore toddoba 'asho maqnaw oo sannadkaa soo so'daa wuhuu noqon doono ka soo warran, dee, ballan na waynoo sidcennii.'

Markaasaa ninkii kuhaanka ahaa talo ku 'addaatay: 'Waar, mahaad yeeshaa?' Siduu halkii u faqdiŷay e u tashanayay baa shirkii Lagu kala dareeray. Markaasaa kuhaankii halkii ku dib jiray oo siduu meeshii u kuududay waagii ku beryay.

Markii waagii beryay buu wuhuu tashado ba is yjdi: 'Waar, bal maad maskii qoomammo iyo garawshiinyo ula tagtid oo tijaahdid, "Dee, waan Kugu ba'oo Kugu hq̄ogay e maanta na tii ŷoo kalaa i haysata e iga saar!"' Sidii buu ku daastoo waa durduriyay oo maskii ŷoo halkii jifuu u tegay, isagoo 'alaa-alaya oo qoŷaya oo leh: 'Dee, masyohow, si hun baan Kuu galay oo meel baan Kaaga qa'ay oo waan Kugu wa'ad furay e ii qaaf oo qunsurkii oo kalaan maanta na ku jiraa ŷe, dee, iga saar.' Markaasaa maskii qoslay gahgahgahgahgahgah oo yjdi: 'Waar-yaah ee waa ninka! Horta adigu taadii ridatay. Hag Allaanan ka noolaadee adigu wahba iila ma aad haqin, ha yeesho e waha La yjdi: "Haddaan La kala roonaan roob ma dqa'o." Bal, hor Jlaahay baan Kuu 'aawimayaa, waasaan Kula hadlayaa ŷe i deggayso:

Kuhaanyow, dadkjinnaa arlada Loogu daw galay e Idinkaa in Lays wada dihiyo "dooŷa" soo rogay e Dabkaad qoliseen uumiyaa jeeh dan buu dilay e.

Markaad dagantjiin baad naf iyo qaawo jefeshjin e Ninkays daakhishaan maalintaad dalagsantjin baaho Da'faalkjinna goortaa heshaan u ma danaysaan e.

Adna dūmisāy wa'adkaad gashiyo danyadii hore e Djibindaabyo bani Aadan baa dunida qafayn e Djbnaha wahaad ka leeday qalbiga Kaa ma daarrana e.

Goortaan adoo diiq ku jira dabinkii Kaa saaray Ee aan abaal door ah iyo dcrejo cegaayay Waa taan dāmiinyow magliga daaban Kaa helay e.

Digtii seefta iyo siigadii daartay madahayga Didmadaan bahsaday bōodadaan djbōwga jiidāayay Dalambaabbigii bay dēgii dām i yjdaahdeen e.

Ilmadan dibiq leh diiftiyo baryadan dāmaqday jiidkayga Waa waha markii hore i dagay d'ogintaa jāan e Maantaan dignein qabo inaan deehdo hāy filin e Dalluun buu ku qa'ay qamminkaad iga dalbaysaa ŷe.

Dar Allaan wah Kuu dōlānāyāa daallin baad tahay e Daahaad nin dēys iyo agoon dulintay shaallee ye Malahay dākano aad gashiyo dēyn horaad bihin e.

Suldaankii Ku soo diray abaar diirataa dīfī dēh Dihida iyo maajeenta iyo duurku way maqan dēh Dūdda iyo qaar baa cngēgi damasha wāaweyn dēh Durdurka iyo laaskiyo buqdiyo doohyadaa guḍi dēh Dalaskiyo saboolkoo dan iyo dūnyadaa so'on dēh Dāan-deerta gēliyo idaa dēylan baa haḍi dēh Rag ninkii dādaalaa se waa dōgi karayaa dēh.'

Markaasaa kuhaankii farhay oo kala batay oo is labarrogay oo yjdi: 'Dee haatan masyow wihii hore e aan Kugu sameeyay na waan is ogaa, maanta abaalka aad ii gashay na waan arkayaa. Wahasaad igu ogaataa wihii hore e aan Kugu sameeyay Kuu cēlin maayo. Waha Lay siiyo maanta na waan Kuu wada kēnāyāa sidaa igu ogow.' Markaasaa maskii yjdi: 'Bal, anigu wuhuun baan cēgi doonaa.' Markaasaa ninkii kuhaanka ahaa is dīgay. Inuu sii ordo ordo ba shirkii buu yjmi ŷoo maansadii buu ku dūftay. Markuu dāmmeeyaa Lagu soo bōoday oo minḍaa farhad baa dulkii ba Laga gooyay. Markaasaa suldaankii ŷoo farahsani na soo ka'ay oo ga'an qaaday oo madaha u tuntumay oo u dūceeyay. Markaasaa ninkii kuhaanka ahaa La gēlbiiyay oo Loo dabbaal degay. Maantii dambaa suldaankii qabiilkii shjriyay

oo yjdi: 'Sēben abaar aa Laynoo sheegay oo soo so'da e waa inaad nin walbaan wah u sii digataa.' Markaasaa nin waliba wihii soor ahaa ye djimayay intuu raar u sameeyay ku hidhiiday.

320 Bilo hadday ka dambeeyeen baa horta dūrba abaartii bilowday oo dayrtii La waa'ay oo gūgii hijay baaqsaday oo horta markaasaa dulkii ŷoo dan meel walba sfigō ka duushay oo dulkii haalufay oo dīrtii qallashay oo daqīimii cngegeen oo 'eel wjeecer mōoyi ye horta biya-yarood oo dammi guḍay; markaasaa hoolii

325 na horta nūgulkii iyo gēeslahadii ŷoo dammi so'deen oo minḍaa dāan-deer gēel mōoyaan e wah hoolo sheegta La waa'ay. Markaasaa dadkii kale illayn dad abaarta ku talo galay ma aha e iyaga iyo hoolohodii ba shuf yjdaahdeen, suldaankii iyo qoladjisii na wihii ay kaydsadeen la soo beheen oo sēbenkii ku dāa-

330 feen.

Maantii dambaa suldaankii ninkii kuhaanka ahaa u yeeday oo maanta na hoolo badan buu siiyay. Markaasaa kuhaankii hoolii kahaystay isagoo farahsan. Jidka hadduu sii so'day buu wahay maskii ku ballameen husuustay. Markaasuu intuu hoolii

335 joojiyay meel faqīistay oo dūlka harriqay. Inuu halkii faqdiŷo oo fēkero fēkero fēkero ba markii dambuu buu hoolii ŷoo halkeer oo kale daaqaya sidaa u cegay. Markaasaa illayn leheje'lo waa suun khaatir ah e 'adkii leheje'lada daqaagay. Mar uun buu is yjdi: 'Oo ma hoolahaas baad mas gēed hoostj is ka jiifa haatan

340 u gēynāysāa afka nga gēlinaysaa? Na'as na'as dālay!' Markaasuu haddana is qabtay oo is yjdi: 'Oo hee dēh, illayn waa taa maskii ballanteen, ballandarro na waa djin-darro. Mahaad yeeshaa?' Markaasuu is yjdi: 'Allaylee wahaad yeeshaa ha ba ku noqon e gēelaaga iyo hoolahaaga is ka kahayso!' Markaasuu

345 hoolihjisii is ka kahaystay oo maskii ku ballan baajiyay.

Maalintii dambaa isagoo gurigiisii jōoga oo abaartii na sidii u kilkilaasayso rag suldaankii soo diray ninkii kuhaanka ahaa u yjmaaddeen oo ku yjdaahdeen: 'Suldaankii wuhuu ku yjdi, "Daqso ii soo gaad". Markaasuu kuhaankii inta nahay is yjdi:

350 'Tolow, muhuu maanta na Kuugu yeedayaa?' Markii dambuu illayn suldaankii amarkjisa djidi kari maayo e nimankii raa'ay.

Inay sii so'daan ba shirkii ŷoo suldaankii faqdiŷaa bay tageen. Markaasay suldaankii ga'an qaadeen. Markay faqdiisteen e warkii La kala laastay baa suldaankii kuhaankii ku yjdi: 'Hebel,

355 wahaan Kuugu yeeday wah had iyo goor adiga na Kuu fudud

annaga na nagu 'ulus.' Markaasaa kuhaankii nahay oo yjdi: 'Oo waa mahay, suldaan?' Markaasaa suldaankii yjdi: 'Horta sannadkan iyo sannadkii hore e humaa labada ba adaa inaga saaray. Dadkii kale na 'olaaddii hore iyo abaartan aan mid na Looga djgin baa maqdiyay. Innaga na waa taas oo dad iyo dūnyo

360 toona inaga ma afquḍmin. Mahaddaa na adiyoo Ilaah baa leh. Bal se maanta na wahaannu Kaa dōonaynaa, dee, inaad sēbenka soo so'da ka warrantaa.' 'Ka warrantaa ŷaa?' Bise kuhaankii baa nahdintuu nahay 'irkaa is ku shareeray oo dūlka is ku dūftay oo suhay. Markaasay suldaankii intay 'aḍo dag ka tiḍi jeedal

365 kula soo ka'ay oo yjdi: 'Wahaasuun baa markaan hukun siiyo ba 'aḍooda oo hanaaqa!' Markaasaa dadkii ag jōogay ka qabtay. Markaasaa suldaankii intuu is ka daqaagay yjdi: 'Ninkaa hun wahaan tiḍlaahdaan markuu tooso, "Haddaanad wahaan Ku wēydiyay saddeh 'asho iigaga soo jawaabin seeftaasaa Ku leh".'

370

Wah ninkii kuhaanka ahaa La dul jōogo ba markii dambuu mjiyirsaday. Markaasaa hadalkii suldaanka Loo sheegay. Markaasaa talo ku 'addaatay oo uu is yjdi: 'Waar, bal maskii na wēji aad kula noqotid ma haysid; haddaanad wahaan LaGu wēydiyay ka jawaabin na waa LaGu dīlayaa. Waar mahaad

375 yeeshaa?' Markaasuu is yjdi: 'Tolow, maskii haddaad ku noqoto muhuu Ku oḍan? Dee, wah kasta ha Ku yjdaahdo e ma wah Kuu qaamaad haysataa? Allaylee isagii isāgā tag.' Halkaasuu ka dūrduriyay oo maskii buu u tēgay. Markaasaa maskii qoslay oo yjdi: 'Waar, hebel, maanta na ma adigii baa meesha

380 maraya?' Markaasuu yjdi: 'Haa.' Markaasuu maskii yjdi: 'Mahaad dōoni?' Markaasuu yjdi: 'Sū'aashaan Ku wēydiin jiraa maanta na Lay wēydiyay.' Markaasaa maskii yjdi:

'Suldaankii Ku soo diray, 'Irkaa soo daruur 'ēlin dēh

385

Ḍaahuu dāgiignaa hádduu Djrir 'usboonayn dēh

Hābeyn doorkj haḍay buu hillaa' dilig ka soo siin dēh

Daydada biyaa badani waa dji' sidēedii dēh

Dalkoo idili waa haalufee dōollin baa mari dēh

Dalandoolka hoolaa ku lumay dōogsin bay hēli dēh

390

Dooḥyadan nabaadguuray baa daadku mūla'ayayn dēh

Dōog baa ka bihi aŷŷahaa dēgi tjiqinneen dēh

Dūnyada wihii soo haḍaa darari shaallee dēh

Qoryaa La dāyrshaa gūryaa daaro le'ekayn dēh

395 Durgufkiyo dalkii hawsha way daadin idilkood leh
 Hariirtii La duudduubay bay dam is ku soo siin leh
 Dabqaadkay ka soo bihin huddiyo dalowyadii jaan leh
 Darmaday ku waga' siin qolkii wada dugsoona leh
 Raggoodii dā' furay baa markuu diiro soo geli leh
 Goortuu degaa baa anfo'o dama' leh Loo geyn leh
 400 Djihaalqab ma aha e siduu doono waw 'uni leh
 Durduuraa La o'dan qawl yar oo dēbe'san dāwr jeer leh
 Dāhabooyinkoodaa ādeeg dōoni baallaha leh
 Dulmaraanmarkaa 'āshiqii dūgāy soo kifi leh
 Damaashaadka lookay ku dāli danabyo khayreed leh
 405 Doobka iyo yēridkaa hablaa tay dam'aan tōgan leh
 Markaasaa dabbaaldēg iyo sa'ab Loogu dērejayn leh
 Djintiiyo salaadda na ninkii dōonayaa dīgan leh.'

Markaasuu dūrdurshay oo suldaankii buu u sheegay. Markaasaa maantaa na sidii horiyo si ka daran Loo galay.

410 Qoodyahero hadday muddo yari ka dambaysay uun baa daruur
 yari bari guntj ka soo ka'day goor galab ah. Markaasaa La yjdi:
 'Qoodyahero daruur baa soo ka'day.' Sidii daruurtii 'aad yar
 Loo mōodayay uun bay markii hooluu soo galeen bari guntj ka
 hillaad'day bilig! Markaasaa dadkii yoo dāmmi wada farhay oo
 415 dūmarkii mashharad ku dūfteen oo maansha Alla dadkii yoo
 dān dēddādii ka duushay. Sidii Loo cegayay e aan wahba
 Laysaga fīleyn uun baa La yjdi: 'Qoodyahero daruur baa ina
 dūl jōogta.' La yē: 'Aqallada moosa oo hoolaa wihii jili'san
 qaadka gēsha.' Sidii baa La yeelay oo markii aqalladii La
 420 moosee hoolii La kala wada hāgaajaa Lays ka seeliseehday.
 Qoodyahero, haddii hābeynkii dalool tēguu barta saaray, hig!
 Markaasuu markuu biyo dīgay qaaday. Markaasaa hoolii La
 dōogsinēryay. Markaasay dūleedka ka 'ābbeen. Markaasaa
 dadkii na dāansaday. Markaasuu haddana markii wāgii bēryay
 425 mā'ay ku faqīstay. Markaasuu markay barqadii ahayd ka
 qaaday. Markaasaa hoolii La sii dāayay. Markaasaa markii
 roobkii afar 'asho dā'sanaa hoolii gēl iyo adj ba dērgēen oo wihii
 gūday irmaanaadeen oo dadkii 'aano ka dērgay.

Markaasaa markay gūga baqtankjisii ahayd suldaankii qābiilkii
 430 shjriyay oo hājooyinkii abaartii dā'ay oo dān hukumay oo dadkii
 wā'diyay oo kala wada saaray. Markaasuu markuu hājooyinkii

wada dāmmēyay kūhaankii u yeedhay. Markaasuu hoolo badan oo mēsi walba leh sjiyay.

Markaasaa ninkii kūhaanka ahaa is yjdi: 'Allaylee, maskii
 saddehda goor qunsurka Kaa saaray ee aad mar walba ku wa'ad 435
 furtay maanta na ha ku wa'ad furin e u abaal gūd oo hoolahaa
 LaGu sjiyay oo dān u wada gēe!' Markaasuu sidii yeelay oo
 hoolii yoo dān buu soo wada kēheeyay oo maskii u keenay.
 Markaasuu yjdi: 'Masyow saddeh hal baan Ku idi, mid wēye e
 waa taad waha badan i 'aawintay ee aan anna mar walba 440
 hūmaanta Kungu abaal gūday, haatan na is qoomammēyay oo
 wihii maanta Lay sjiyay waa kuwan e wada qaado i na sāmāh!
 Ta labaad na inaynu saahiibnaa baan dōonayaa. Ta saddehaad
 na, walaalkay, bal nin hīdaar aad tahay e ādduunyada iyo
 nolosheeda iiga warran!' Markaasaa maskii yjdi: 'Horta ta 445
 saahiibnimada wēye e dee anigu nin na la ma saahiibo e ninkii
 Lāy diruun baan qabtaa ama 'aawimaa. Ta qoomammada iyo
 hoolahan aad ii keentay na horta mid wēye e sāmāh baad iga
 tahay, hoolahan aad ii keentay na wayga 'elis e qaado. Ta
 dūnida iyo nolosheeda na Kaaga wārrāmāy e horta dūni baa 450
 jirra e nololi ma jirto. Nolosha La shēgayaa mar ba waa sida
 dūnidu tahay. Jlaabay dūniduu sāmēyay. Markaasuu 'ālaa-
 mooyin badan u yeelay. Dadka na 'ālaamooyinka dūnidaa
 hūkumaya. Hadduu sēbenku sēben 'olaadeed yāhay dadku na
 waa wada 'ol meel kasta ha jōogo e, oo adigu ba waa adigii 455
 'olaaddii dōwayd markaan Ku 'aawimay seefta ii soo qaatay e is
 yjdi, "Qoorta ka gō". Haddii sēbenku abaar yāhay na waa
 Lays wada qadinayaa yoo adigu ba waa adigii hoolii la bahsaday.
 Hadday barwaaqo tahay na wah is qadinaya iyo wah is quūdaya
 toona arki mēysid oo adigu ba waa adigan wihii LaGu sjiyay oo 460
 dān ii wada keenay. Intaas oo goor, mar walba wah sēbenku Ku
 faray, uun baad adigu yēlaysay. Imminka iyo go'aan na horta
 anigu waysaga kaa warramayaa yē mas ma ihi. Nabsi baan
 ahay. Maanta ka dambaw na i arki mēysid. Dee intaa iyo nabad-
 gēlyo.'

NOTES

Numbering

Each note is given a number corresponding to the line or lines of the text to which it refers. If there is more than one note on the same line of the text, each of the notes has the same number but is differentiated by small capital letters. Notes are arranged in sections numbered according to the serial number of each story. In cross-references, which are always retrospective, the number of the story is put first and the number of the note follows after an oblique stroke, e.g. N3/8b means 'Note 8b in the Notes on the 3rd story'. N is used as an abbreviation for *Note*.

Vocabularies

The Notes include vocabularies which are entered according to the following system:

Nouns are entered together with the form of the Article **-ka**, **-ta**, which they take. Plurals are given only when they are irregular.

Verbs are entered in the Imperative Singular in Somali but are translated into English by an Infinitive, e.g. **keen** (v1) 'to bring'. When necessary the Imperative Plural is given in round brackets.

Irregular Verbs which have changing Arabic-like prefixes **y-**, **t-**, **n-** (like **yjmi**, **timi**, **nimi**, &c.) are referred to in the following forms:

yahay	} (3rd Pers. Sg. Masc. Present Tense)
yaaal	
yaaqaan	
yidil	} (3rd Pers. Sg. Masc. Past Tense)
yjmi	

but are translated by the Infinitive in English, 'to be', 'to stay', 'to know', 'to say', and 'to come' respectively.

The abbreviation *v* means 'verb' and the number (and sometimes also a capital letter) which follows indicates the Conjugation according to Bell's classification. This classification will be self-evident to any reader not familiar with Bell's *The Somali Language*, but acquainted with Somali grammar.

The abbreviation (*A* and *v4*) denotes a class of words which can occur either as Adjectives or as Compound Verbs (4th Conj. in Bell's classification) in which the second component can be assumed to be the Irregular Verb **yahay**, 'to be'. Note that the compound forms of this class of words are similarly treated by von Tiling in her *Adjektiv-Endungen im Somali* (see Bibliography). Words of this class

are entered under their simple forms but if necessary the 3rd Person Singular Masculine Past Tense of their verbal forms is given. (*uncl.*) means 'unclassified', i.e. a word outside the classification adopted. There are several words in Somali which do not fit into any of the major categories and it would be uneconomic to set up special word-classes for them.

Words which do not normally occur in the form under which they are entered in the notes are placed in square brackets. E.g. **[lun]** **[(luma)]** (v1) to get lost. The Imperative which is here the entry form does not normally occur, but other forms of this word are quite frequent.

Readers who avail themselves of the help of a Somali in studying these texts and notes must bear in mind that many grammatical forms can seldom occur in isolation and would be hardly intelligible to a Somali (unless he has studied the grammar of his own language) if said without a suitable context. There is no tradition as yet among the Somalis of discussing their own grammar. Even in English such expressions as 'to walk', 'speaks', 'write, wrote, written', 'in order that', if said without a context which would give them a clear and definite meaning, belong much more to a language lesson or a linguistic discussion than to any other possible situation.

When a word is assumed to be a foreign borrowing its original is given in the Notes, for comparison.

The chief source of foreign borrowings is Arabic owing to long and close cultural contacts.

When reference is made to Arabic words, roots (and not any particular forms) are quoted, arranged according to the entry system used in Arabic dictionaries. This method has the advantage of not narrowing the possibilities to one particular grammatical form, and of not postulating any particular Arabic dialect from which the words may be assumed to be borrowed, leaving these still very little known questions to further inquiry.

The Arabic letters are transcribed as follows:

أ a	د d	ذ dh	ك k
ب b	ذ dh	ط t	ل l
ت t	ر r	ظ z	م m
ث th	ز z	ع e	ن n
ج j	س s	غ gh	ه h
ح h	ش sh	ف f	و w
خ kh	ص s	ق q	ي y

When it is necessary to transcribe whole Arabic words, the vowel signs used are **i, a, u** for short vowels, and **ii, aa, uu** for long vowels. The sign **◌** (hamza), whatever its bearer (its supporting letter), if any, is then represented by **'**.

The abbreviation **Ar.** means 'Arabic'.

1

- 1A **miḍ -ka** (pl. **miḍaḍ -ka** and **miḍo -ha**), a grain; a small piece or particle; a berry; fruit.
- 1B **mḳoye -ha**, a wooden mortar used for grinding cereals.
- 1C **Midkil . . . baḥsaday**, 'the grain which escaped . . . '.
- 2A **inān**, a boy; cf. **inān**, a girl.
- 2B **[quḍ -ḍa]**, alone; only, oneself.
- 2C **dama'** (v1c), to intend; to plan.
- 3A **'ol -ka**, a body of armed men; a warlike expedition; an army; a large group of people; an enemy.
- 3B **ḍul** (v1), to attack; cf. **ḍul** (v1) to fly.
- 3C **'ol ḍulaya**, 'an expedition which attacks'; 'an attacking expedition'.
- 3D **Ilayn** (uncl.). This word can be translated by 'as', 'because', 'in view of . . . ' or by a construction with a Participle in -ing: 'As she was an old woman with only one son . . . ' or 'being an old woman with only one son . . . '. **Ilayn** also carries a certain degree of emphasis which could be rendered into English by 'indeed', 'in fact': 'As she was indeed . . . '.
- 4A **[naḥ]** (v1), to be seized with sudden fear; to be frightened suddenly; to be very much afraid.
- 4B **ḥoyow = ḥoyo + ow**, 'oh, son!', 'oh, my son!' The suffix **-ow** (**-yow, -ḳow**) is used in exclamations addressed to men.
- 4C **ḥoyo -da**. When used as a mode of address this word *does not mean only* 'mother' but also 'son' or 'daughter'. It is then a *reciprocal* term of address. A woman addresses her son or daughter by it and is addressed by them in the same way. The same applies to the words which otherwise denote father, and paternal and maternal uncles and aunts.
- 5 **[qayr -ka]**. (Used with the Possessive but without an Article) 'the same age as . . . ', e.g. **nin qayrkōd ah**, 'a man of the same age as themselves'.
- 6A **ḍullaan -ka**. Approximately the same as **'ol ḍulaya**, N1/3c.
- 6B **ka reeb** (v1), to keep someone or something away from; to prevent from.
- 8 **haddaba** (uncl.), 'well, if it is so, then . . . '. ('If you are determined to go on the expedition, well, then the only thing I can do for you is to bless you.')
- 8-9 **u ḍu'ee** (v2), to bless; to invoke God's grace upon a person; cf. **Ar. d-'w**.
- 9A **da'al -ka**, a hem; a border of a garment. It is quite usual for parents to bless their children, particularly before they depart on a journey

or go to war. In addition to prayers a handful of earth is sometimes tied in the hem of the son's or daughter's garment. It is believed that this outward sign of parental blessing brings good luck and protects against misfortune.

- 9B **ḍigo** (v3c), here: 'to put (something) for oneself'. The boy put the hem of his cloak up to receive the sand for himself.
- 10 **in -ta** has a large variety of meanings dependent on the context (in this line of the text **in** has the meaning specified under section (b) below):

- (a) It can be translated as 'amount', 'part', 'thing', 'things', 'period of time', 'group', e.g.

Sonkortaas in yar i sii.

Give me some (amount) of that sugar.

Hoolaha intaan kari karaa baan bihinayaa.

I shall give him (her, them) in payment as many animals as I can.

'Adan in badan baan joogay. Intil La ɣryo been baa u gaabisa.

I stayed in Aden for a long time. Of the things that are chased a lie is the slowest.

- (b) It can be translated by 'as', 'while', 'after', 'when', 'since' or by a Participial Construction, e.g.

Markaasaa boqorkil intuu ninkil hoolo sɿiyay yɿɿ!
'Noqo.'

Then the king, giving the man animals, said: 'Come back.'

Markaasaan intaan 'aḍoo-day iɿɿ: 'Sidaasu run ma aha.'

Then, as I became angry, I said: 'It is not true.'

Intuu maqnaa baan ɣuri-gɿisil tɿɿɿ.

I went to his house while he was away.

- (c) In combination with the Particle **aan** it can be translated by 'before', e.g.

Intaan suldaanku tɿɿin la hadal!

Before the sultan departs talk to him!

Intaanan soo noqon shu-qulka ḍammee!

Finish the work before I come back!

- (d) Often **in** can be translated by 'that' or if combined with the Particle **aan** by 'that not . . . '. Such a translation is only possible when **in** has no article and it may then be considered as a different word.

Gabaḍḍil in La ɣpursaday maḳlay.

I heard that the girl had been married.

Inaan wahaasu jɿrin oḡaa-day.

I knew that it was not so.

Inuu Kula hadluu ḍonayaa.

He wishes that he may speak with you. (He wants to speak to you.)

Inaanu Hamar tɿɿayn baan u malaynayaa.

I think that he will not go to Mogadishu.

10-11 **Ilāahāy** . . . **qīg**, 'May my God turn you into . . .'. The word **Ilāahāy** agrees with **qīg** and has SAS without which this word would be **Ilāahāy**.

11A **ka qīg** (v1), to turn into something; to make something out of.

11B **qīg**, 3rd Person Singular Masculine ('Independent Form' of the Past Tense). The Past Tense has a set of special forms which are particularly often used in answers to questions and in proverbs and poetry. I propose to call these forms the 'Independent Forms of the Past Tense'.

The Independent Forms of the Past Tense differ from the 'ordinary' forms of the Past Tense by the fact that:

- (a) They can occur by themselves and by themselves can constitute a complete sentence (while other forms of the Past Tense cannot).
- (b) They can never occur within a Nominal Complex.
- (c) In the 1st Person Singular and Plural, 2nd Person Singular, and 3rd Person Singular Feminine they have High Tone on the penultimate syllable (while the 'ordinary' forms of the Past Tense do not).
- (d) In the 3rd Person Singular Masculine, 2nd and 3rd Person Plural they have so-called 'Short Forms' (cf. Bell, § 121).

Examples of the paradigms of the Independent Forms of the verbs **keen** (v1) 'to bring', **samee** (v2) 'to make', **qabso** (v3) 'to seize':

1st Pers. Sg.	kéenāy	sāmēeyāy	qābsādāy
2nd „	kéentāy	sāmāysāy	qābsātāy
3rd „ Masc.	kēen	sāmēe	qābsáy
3rd „ Fem.	kéentāy	sāmāysāy	qābsātāy
1st Pers. Pl.	kéennāy	sāmāynāy	qābsānnāy
2nd „	kēenté	sāmāysé	qābsāté
3rd „	kēené	sāmēeyé	qābsādé

11c **qīg**. The Past Tense is often used in blessings and curses. In such contexts it corresponds to the English constructions 'may you . . .', 'may he . . .', 'would that . . .'.

12A **kəw -da**, 'one'; often it is very difficult to assign any particular meaning to this word; it functions sometimes as a sign from the listener that he is paying attention to and understands what is being said; sometimes it is a mere expletive which may perhaps be translated by 'well', 'and then'.

12B **sow** or **show** (uncl.). This word has the following meanings:

- (a) 'perhaps', 'may be', 'it is likely', e.g.

Sow gēedkanu qe'ee. 'It is likely that this tree will fall.'
'Perhaps this tree will fall?'

- (b) Sometimes it introduces an element of suspense or surprise, particularly when an event contrary to the expectations of the narrator or his heroes is referred to, e.g. **Nin baa gabaq la haasaaway, show se intaa afadiisil na waa arkaysaa.** A man talked (flirted) with a girl but all that time his wife was watching.

- (c) When used with a Negative form of a Verb it merely introduces

questions, e.g. **Sow garan meysid ninkan?** Don't you know this man?

In this line of the text **show** is used in the sense indicated under (b).

13A **ilaalo -da**, a reconnaissance; patrol; spies; the Interior Police in the Somaliland Protectorate.

13B **intaa**, '(at) that time', see N1/10(a).

13c **guryaa**. The spies were lurking about the homes of the tribe which was preparing the attack. Consequently they could warn their own people about the coming danger.

13-14 **wahay sil so'daan so'daan ba**, 'after they had been marching for some time'. The constructions '**wah** or **in + a Verb** in the Subjunctive + **ba**' can be rendered into English by a Participial Construction or by a Clause beginning with 'after', 'when'. As in these constructions **ba** conveys the notion of continuity, it may be rendered into English by using the Verb in a Continuous form or by some such word as 'all the time', 'for some time', 'continuously', 'without ceasing' according to the context. In translation the Somali Present Subjunctive will usually correspond to the English Past Tense, Pluperfect, or Present Perfect, e.g.

Wah ninkil ordo ordo ba hoollhil buu ggaqay. After the man had been running for some time, he reached the flocks.

Wuhuu sugo sugo sugo ba galabtil buu is ka tegay. After having waited and waited and waited, in the evening he went away.

In Lays la qa'o qa'o qa'o ba mar dambaa burmadkil yiml. After they had been fighting and fighting and fighting (continuously) reinforcements arrived.

Inay so'daan so'daan da Bur'ay ggaqeen. After they had been marching continuously, they reached Burao. Cf. N1/10(b).

14A **ba** (uncl.). This word can be rendered into English in many ways according to the context; it can be rendered as:

- (a) 'whatever', 'whichever', 'whoever', 'whomever', 'whenever', e.g.

Ninkil magaalada tagaa wuhuu doono ba wuu ka helayaa. The man who goes to the town will find (there) whatever he wants.

- (b) 'every', 'each', 'all', 'both', e.g.

Nin ba laba rubbood sii. Give two rupees to each man.
Suldaankil iyo duqeydil ba wuu la hadlay. He spoke both to the sultan and the elders.
Dukaankil iyo baabuurkil iyo beertil ba hqaraash. He sold by auction (all these things:) the shop, the lorry, and the garden.

- (c) 'at all', e.g.

Dukaankil qar ba ma hayn. The shop had no clothes at all.

- (d) **ba** together with a word denoting time, can often be translated by 'instantly', 'immediately', 'in that same moment', 'on the same day', &c., e.g.

Markil ba wuu tegay. He went away instantly.
Maantil ba waa La arkay. It was seen on the same day.

(e) For **ba** in the constructions '**wah** or **in**+a Verb in the Present Subjunctive+**ba**' see N1/13-14.

(f) 'also', e.g.

'**All ba wuu arkay.** 'All also has seen it (him, her, them).

(g) 'then', 'in such a case' (with an implication that there is a simple solution to the problem or difficulty), e.g.

Kaa ba qaad. Then simply take that one (if you haven't got any other).

(h) 'even', e.g.

'**Eelkil ba waa naLoo djiday.** We were *even* denied the use of (or access to) the well.

14B **dəgmo -da**, a group of nomadic hamlets (**reero**) scattered over a fairly large area. Inhabitants of such a group of hamlets, who may or may not be members of the same tribe. Cf. **dəg** (v1).

15A **djgnln -ta**, warning; cf. **djg** (v1).

15B **aanay** = the Particle **aan**+the Subject Pronoun **ay**. The Particle **aan** is always followed by one of the Invariable forms of the Verb (i.e. forms which do not change according to Persons, e.g. **kənin**, **kəney**) and is used in negations, e.g.

Ninka aan iman baa meesha The man who did not come **yəqaan.** knows the place.

Hasha aanu kəninil way ba-disaa. The she-camel which he did not bring gives a lot of milk.

Gəl baanu lahayn dadku. The people had no camels (**baanu** = **baa**+**aan**+**uu**).

15C **qg** (A and v4), aware; knowing.

15D **oo aanay is ka qgayn**, 'and about which they (the attackers) did not know', i.e. the attackers did not know that their enemies had received warning from the spies and were ready to defend themselves.

15E **weerar -ka**, attack; charge, cf. **weerar** (v1).

15F **huwl** (v2), to put on; to launch (an attack); cf. **huwo** (v3) to put on (clothes), to dress oneself.

15G **blse** (uncl.). This word is very difficult to render into English. It introduces an element of novelty, wonder, surprise, suspense, or tension in the narrative. It might perhaps be translated by 'lo!', 'behold!', 'see', 'mark!'

16A **kala hoos ka**, to attack by surprise; to ambush; to waylay.

16B **gaḍkay** = **gaḍka bay**.

16C **gaḍka u gəl**, to begin; here: to begin fighting.

17A **is ku wad**, here: to continue to fight.

17B **In Lays ku wado wado wado ba**, see N1/13-14.

17-18 **markay ahayd**, 'when it was ...'.

18A **intil kale**, 'all the others'; see N1/10(a).

20A **ku haḡoogo** (v3c), to take a prisoner of war under one's personal protection. It is a Somali custom that a man who captures a prisoner in a battle may for some reasons, such as old friendship, a debt of gratitude, or mercy, extend his personal protection over him and

prevent any one from harming him. It is also possible for a warrior to ask others to treat well a particular prisoner they have captured. A prisoner taken under protection is very often released and, as in our story, given provisions for his homeward journey.

20B **intuu**, see N1/10(b).

21A **jls'in** (**jls'ima**) (v1), to supply someone with provisions for a journey.

21B **'ld -da** (no pl.), a person; people; family; tribe.

21C **'iddoḡdil**, 'their people', i.e. the tribe of the boy.

22A **hal-ka**. This word has various meanings, dependent on the context:

(a) 'place', e.g. **halkan**, here (in this place), **halkaa**, there (in that place); **Halkil buu ka yjmi**. He came from there (from that place).

(b) 'way', 'means', 'thus', e.g. **Inan yar baa haḡbeyn dib jray**. **Markaasaa rahan ljbah ihl u timi**. **Markaasaa inankil yaraa lo' moḡday oo intuu ul qeer goostay ku heesay**. **Markaasay ljbahyadil ka 'arareen**. **Halkaasuu inankil yaraa ku nabad galay**. A small boy stayed behind (alone in a desolate place) one night and a pride of lions came to him. The small boy thought they were cattle and after he had cut himself a long stick he sang to them (as one does to domestic animals) and drove them along. The lions ran away from him. Thus (in that way) the small boy saved himself (entered safety).

(c) 'thing', 'matter', 'point or aspect (in a discussion)', e.g. **Afar hal baan Kuu sheḡayaa**. I shall tell you four things.

22B **halkaasaa** = **halkaas baa**, '(in) that way'; see N1/22A(b).

22C **inānkil yārāa** agrees with **bahsaday** and has SAS without which it would be **inānkil yārāa**.

2

1A This story refers to a lawsuit under Somali Customary Law (**heer -ka**) which is based on custom and judicial precedents preserved by oral tradition. The judges are not professional lawyers but tribal elders who specialize in dealing with lawsuits. Although they must be well versed in Customary Law they need not have any expert knowledge of Islamic Law.

The judges are chosen either by the litigants themselves or by elders acting on their behalf. The choice of judges must be agreed upon by litigants who have to swear before the beginning of the lawsuit that they will obey the decision of the judges if they sincerely believe that the decision is just. The judges and witnesses are also sworn: the judges that they will be impartial, the witnesses that they will tell the truth. The proceedings of the court are usually carried out in public under a tree with a large audience present, who if necessary may enact, even by force, the decision of the judges. If one party is dissatisfied with the judgement he can always appeal to another judge or judges.

During the hearing of a case long speeches are made in which the Somali art of oratory finds its full expression. Proverbs are often quoted and passages from the Somali alliterative poems are recited to give more weight to the argument. A man may appoint someone to speak on his behalf, if he is not a confident and skilled public speaker, or if he has no knowledge of Customary Law. The speakers often refer to precedents and established customs and the reliability of the witnesses is tested before their evidence is accepted. Particularly wise pronouncements of the judges are often memorized by the audience and sometimes even acquire the status of a proverb.

In our story, the man who refused to return the she-camel to the owner was in the wrong, but as he was powerful and influential and, moreover, well versed in the art of litigation and oratory, it was not easy for the judges to be impartial. Ina Sanweyne is shown here as a particularly worthy judge as he took no heed of the man's eminence and the bonds of kinship. It may be added that an impartial and wise judge, like Ina Sanweyne, enjoys a great prestige among the Somalis and is considered as an authority in legal matters. The precedents which he establishes carry a great deal of weight. Law cases are often brought to famous judges even from very distant places, especially when something very important is at stake or when a very difficult point of law has to be decided.

- 1B **gari** . . . **taqaan**, 'justice knows only God', i.e. justice knows no other bonds except her duty to God, as He is the best of judges.
 1C **gar -ta**, a lawsuit; a law case; arbitration in a dispute; justice.
 2A **hall** agrees with **luntay** and has SAS without which it would be **hal**.
 2B [**lun**][**(luma)**] (v1), to get lost; cf. **lumi** (v2), to lose.
 2C **Hashil buu nin ka gartay**, 'He recognized the she-camel from (among the possessions of) a man.' The Subject Pronoun -uu ('he') agrees with **gartay**, but **nin** does not. If it did it would be **nin**.
 3A **nin Lays la yaqaan**, 'a man whom people know (well) and who knows (many) people'; 'a popular, well-known man'.
 3B **deeq -da**, generosity; cf. **dēeqsi -ga**, a generous person; **u deeq** (v1), to give, to offer something to someone.
 3C **dood -da**, eloquence; the art of forensic oratory; cf. **dood** (v1), to speak eloquently.
 4A **ba**, see N1/14A(b).
 4B **meel is u taag**, to excel in; to be outstanding as regards. . . .
 4C **Markaasuu** . . . **yidi**, -uu 'he' (in **markaasuu**) agrees with **yidi** but **ninkii hashā lāhāa** does not. If it did, it would be **ninkii hashā lāhāa** and the meaning would be the opposite, i.e. 'then the man who owned the she-camel said to him (her, them) . . .'.
 5 **kula soo bah**, to prove one's claim before judges (against someone).
 6 **duqey -da**, elders; elders who act as judges; cf. **duq -a** and **-da**, an old person, animal, or object; an elder.
 7 **u gar naq**, to judge between; to arbitrate; cf. **naq** (v1), to recite; to deal with a legal case; to arbitrate.
 8A **guddi -da**, judges; an assembly of judges; a court. (This word has an exceptional tone pattern and never has any SAS.)

- 8B **ninkii hashā Laga gartay**, 'the man from among whose possessions the she-camel was recognized'.
 8C **baq** (v1) = **baqo** (v3c), to be afraid.
 9 **eesee** (v2), to refuse to accept the decision of the judges when one thinks it is unjust and to announce that one wishes to have one's case heard before another judge or assembly of judges; to appeal. Under Somali Customary Law everyone has the right to appeal and there are no restrictions except that one has to announce it immediately after the judgement is given. This right is seldom abused and public opinion prevents people from appealing too many times.
 10 **soo** (v1), to select, to choose. The judges are chosen by both parties or by elders acting on their behalf. The selected judges are paid for their services by both parties according to each party's means.
 11 [**ka hel**] (used with **La**), to judge against; to award the object of dispute to the other party.
 12-13 **Ina Sanweyne** also known as **Faarah Sanweyne**, a famous Somali lawyer and sage to whom many wise sayings and judgements are attributed. His love of justice, his impartiality and his knowledge of the **heer** have become proverbial. He lived in the nineteenth century and belonged to the tribe **Habar Tolja'lo**.
 13A **ku hido**, here: to put one's trust in; to rely on a person.
 13-14 **haaraanyahan -ka**, an evildoer; a lawbreaker; cf. **haaraan -ta**, cf. Ar. **h-r-m**.
 16 **ba**, see N1/14A(b).
 17 **qogo** (v3c), to call witnesses for oneself in a lawcase.
 18-22 **ma taqaan** 'does not know'; in the Present Tense of **yaqaan** 'to know' the Negative forms have the same prefixes and endings as the Affirmative forms.
 18 **ninyohow**, -yohow is an Exclamation Suffix, used with Masculine Nouns other than Proper Names.
 21 **gabaq**, here: a wife.
 22A **shisheeye -ha**, distant relatives, strangers; cf. **shishee** (v2).
 22B **sokeeye -ha**, near relatives, friends; cf. **sokee** (v2).
 23A **-Gaa = Kaa = Ku + ka**.
 23B **hel**, 3rd Person Singular Masculine Past Tense, Independent Form; see N1/11b.
 24-25 **intuu** . . . **qaaday**, see N1/10(b).
 25 **Wallee**, 'by God' (an oath); cf. Ar. prefix **wa** and the Ar. root **ʔ-l-h**.
 26A **fogee** (v2), to put or to take something or someone far away; to cause to go far; cf. **fog** (A and v4) and **fogow** (v3a).
 26B **fogayn**, equivalent to **fogayn doonaa**. The Auxiliary Verb is often omitted in the Future Tense.
 27A **qulkoodil**, 'their land', i.e. the land of his tribe. The plaintiff belonged to a tribe different from that of **Ina Sanweyne**.
 27B **gartuu naqo ba = garta uu naqo ba**, 'whatever case he dealt with'; for **ba** see N1/14A(a).
 27-28 **Ina** . . . **geeya**, 'take it (my decision) to Ina Sanweyne (and you will see that even he will approve of it)!' By saying this the man paid a great tribute to **Ina Sanweyne** as a lawyer.
 29 **'aan -ka**, a famous person or persons; fame.

3

- 1 **talagēlyo -da**, seeking advice; consultation; cf. **talo -da** and **gal** (v1). Before a divorce, advice from the elders is sought and various arrangements have to be made about the property and young children. It is the tendency of the elders to discourage divorce, unless there is a grave reason for it.
- 2 **nīn** agrees with **yjml** and has SAS '... a man came to the man who used to be called **ina S** ...'; without SAS it would be **nīn**.
- 3A **nīnkīl** agrees with **yjql** (and has SAS) but **inā Sānwēynē** does not. Without SAS **nīnkīl** would be **nīnkīl**, and **inā Sānwēynē** with SAS would be **inā Sānwēynē**; the meaning would then be opposite.
- 3B **adeer**, is often used as a polite form of address to a person considerably older or younger than the speaker, whether a kinsman or not.
- 5 **taladaad** = **talada aad**, 'the advice which you ...'.
- 7A **inā Sānwēynē** (not **nīnkīl**), agrees with **eegay** (in the same line) and has SAS. '**ina Sanwēyne** looked at the man ...'. If the tone patterns were **inā Sānwēynē** and **nīnkīl**, **nīnkīl** (and not **ina Sanwēyne**) would agree with **eegay**, and the meaning would be opposite.
- 7B **si hun u eeg**, to look at someone with an expression of anger or annoyance.
- 9 **līgu** = (here) **l+ugu**. Where two **u**'s (prepositions **u**) might be expected **ugu** is used instead (**mahaad ... u ...**, **sidaa hun ... u**).
- 11 **oo** often opens a sentence which is a rejoinder to what precedes.
- 12 **reer -ka**, a nomadic hamlet inhabited usually by people of the same tribe, but sometimes also by their distant relations and friends; the inhabitants of such a nomadic hamlet; a lineage; a family; a family group living together and composed of one or more families, i.e. men with their wives and children, and sometimes also friends or distant relatives. Usually the most senior man of the **reer** is its headman and exercises control over all the inhabitants, but when there are other grown-up men in the **reer** he consults them in all important matters. If followed by a Proper Name **reer** means a section of a tribe, e.g. **Reer Umar**.
- 12-13 **aniga ... talagēliyaa**, 'people (usually) seek advice from me about a family which is being built (developed) ...'.
- 13A **ka talo gēll**, to seek advice from; cf. N3/1.
- 13B **Layga** = **La lga**.
- 13C **baabbīl** (v2), to erase; to obliterate; to destroy; cf. [ba'] (v1), to die; to die down; to abate; to be destroyed; cf. **bīl** (v2).

4

- 1A **ina'adeer**, is also used as a polite form of address to a man of approximately equal age, whether a cousin or not.
- 1B **khayaano** (or **khilyaano**) -da, cheating, deceit, trick; cf. **khaayin -ka**, a cheater, an impostor; cf. **khayaanee** (v2), to cheat; cf. **Ar-kh-w-n**.

3 **waa tahay**, 'all right', 'well'.

5A **dee** (uncl.), now; now then; well then. ...

5B **haddaba** (uncl.), 'well, now ...' ('well, now that you have drunk the milk which I have given you as your reward, teach me to cheat'). Cf. N1/8.

6A **waa taa aan**, 'it is that (hy) which I ...'. 'The cheating lesson consists of that (trick) by which I drank the milk (without teaching you how to cheat, in exchange).'

6B **Kaaga** = (here) **Ku+kaga**. It may be assumed here that **kaga** represents **ka+ku**, **ka**, with the meaning 'against', 'against the wishes or interests of', 'at the expense of' and **ku** with the meaning 'by, by means of'. This assumption is supported by the fact that we could say: **Hashli baan ka maalay. Wahaan ku maalay khaya-anadii**. 'I milked the she-camel for myself against his (her, their) interest (to his, her, their, loss). I milked her by deceit.'

7A **maal** (v1), to milk for oneself; here: to have the milk for oneself.

7B **afka kala qabtay**, 'he opened his mouth' (as a sign of bewilderment or astonishment).

5

- 1 **yaab -ka**, a wonder; a strange or extraordinary thing; cf. **yaab** (v1). In this story **ina 'Ali Qablah** shows his great surprise at the works of the termites, and by his great surprise implies that these insects must receive help from some supernatural agencies, either from the djinns or from God.
- 2A **ina 'Ali Qablah** was a Somali blind sage and preacher. He died at the beginning of this century at an advanced age. He is one of the most prominent figures of Somali life on account of his wisdom and his saintly Moslem life. Many of his sayings are now in current use and there are many stories about his life.
- 2B **hoos -ta**, under, underneath, the lower part of.
- 2-3 **dundyumo hoos fadiistay**, 'sat down under a termite hill'. The termite hills in Somaliland are often very big and have very strange shapes.
- 4A **-uu** in **Markaasuu** (and not **nīnkīl lā sō'dāy**) agrees with **yjql**: 'then he said to the man who walked with him ...'. If it were **Markaasuu nīnkīl lā sō'dāy ku yjql** the meaning would be: 'then the man who walked with him said to him ...'.
- 4B **sō'day**. Note that the Past Tense forms of **so'o** (v3c) and **wad** (v1) sometimes occur with Frontness and sometimes without. Forms without Frontness usually occur in those contexts where Past Tense Continuous might be expected. Those forms which have Frontness and those which have not should be considered as different grammatical forms. The forms with Frontness may be considered as Past Tense Continuous forms characterized by Frontness instead of the usual endings of that tense.
- 5A **bahal -ka** and **bahal -sha**, a beast of prey; any object, thing.

- 5B **liga** = i+u+ka, 'for me about (the termite hill)'.
 6A **dee** (uncl.), see N4/5A.
 6B **aboorkaa** = **aboorka baa**.
 7-8 **hal ... hal na ... hal na ...**, see N1/22A(c), but **hal** cannot be translated here literally; its repetition serves here as a formula of enumerating the points in discussion. In English 'firstly ... secondly ... thirdly ...' might be used in such enumerations. **hal na** is usually pronounced **hal la**.
 8A **yaabka yaabki**, 'the wonder of the wonder', i.e. a great wonder.
 8B **ammankaag -ga**, a very great wonder, a wonder of wonders.
 9 **kow**, see N1/12A.
 10 **inteer le' eg**, equal to that size; of that size.
 12 **'anquuftjisuu** = **'anquuftjisa buu**.

6

- 1 **gges -ka** (pl. **ggeso -ha** or **ggesas -ka**), a horn.
 2A **wan ggeso lihi** agrees with **jiray** and has SAS, without which it would be **wan ggeso leh**.
 2B **ku**, here: 'among', 'in'; **ku** refers to **adi**.
 2C **'ashadli dambe**, one day later; once; some time later.
 2D **ayaa** has the same function as **baa** but is used either in a slower or more emphatic style or after a long pause.
 3A **shid'ayso** (v3c), to kill an animal for one's own family; cf. **shido -da**, an animal or animals killed so.
 3B **aan shid'aysanno**, 'let us kill an animal (for our family)!' I am inclined not to call forms of this type 'Subjunctive'; I should prefer to set up a separate paradigm, the 'Optative', arranged as follows:
- | | | |
|---------------------|----------------|-----------------------------|
| aan keeno | let me bring | (it, him, her, them) |
| aad keentid | may you bring | (,, ,, ,, ,,) |
| ha keeno | let him bring | (,, ,, ,, ,,) |
| ha keento | let her bring | (,, ,, ,, ,,) |
| aan (aannu) | keénno | let us bring (,, ,, ,, ,,) |
| aynu | | |
| aad keenteen | may you (pl.) | |
| | bring | (,, ,, ,, ,,) |
| ha keeneen | let them bring | (,, ,, ,, ,,) |
- and similarly **aan shid'aysto**, **aad shid'aysatid**, **ha shid'aysto**, &c.
 3C **ka**, here 'from among'.
 4A **sare u qaad** or **saruu qaad**, to raise, to lift.
 4B **[ku daran] [(darma)]** (v1c), to become mixed with; to mix with (intrans.); cf. **ku dar** (v1), to mix, to mix with (trans.), to put into.
 5 **haddana** (uncl.) can be translated by:
 (a) 'again', e.g. **Wadaantli buu 'eekiil daray. Markaasuu haddana ku 'eshay ilaa ay taababka timi**. He put the leather bucket into the well. Then he repeated it (the action) again and again until the bucket became full up to the handle-ropes.

- (b) 'yet', 'nevertheless', e.g. **Af 'Arbeedka wuu fahmayaa haddana ku hadli kari maayo**. He understands Arabic yet cannot speak it. In this line of the story **haddana** has the meaning shown under (a).
 6 **jædi** (v2), to turn up (trans.), to cause to be turned up, to cause to face; cf. **jæd** (v1), to face, to be turned towards, to continue to face or to be turned towards; cf. **jæso**, to turn (oneself) towards.
 7 **hoos u diig**, to lower.
 8 **sidu**, 'as he ...', 'the way in which he ...'.
 10A **dqog** (v1), to survive the rainless season; to survive till the new fresh grass appears; cf. **dqog -ga**.
 10B **ku** refers to **sidu**, 'he survived the rainless season by the way in which he followed, now the goats, now the sheep and rams'.
 11A **khayaano -da**, see N4/1B.
 11B **badni** = **badan**, with the suffix **-i** (SAS).
 11C **nabad gal**, to reach safety; to get out of danger safely.

7

- 1 **is yidi**, 'said to himself', 'thought', 'intended'.
 2 **war -ka**, news; cf. **warran** (v1).
 3 **qillo -da**, bad news; news of misfortune or disaster.
 4 **hee** (uncl.), yes; often used merely as a sign that the listener is paying attention and understands what is being said to him.
 7A **dee**, see N4/5A.
 7B **ninkil warramayay**, 'the man who was telling the news'.
 7C **qallib** (v1), to turn completely upside down; cf. Ar. **q-l-b**.
 8 **dunyo -da**, flocks; domestic animals; possessions in general; the whole world; everything on the earth except human beings.
 9A **ninyohow**, see N2/18.
 9B **warkan aad**, 'this news which you ...'.
 10A **ha yeesho e**, nevertheless; but.
 10B **dunidaa La rogayo**, 'that world which is being turned upside down'.
 10C **dan -ta**, profit; advantage; matter; affair; circumstances.
 10D **ba**, see N1/14A(g).
 11 **ugu** = (here) **u+ku**; **u** refers to **reerkayaga**, **ku** refers to **dunidaa La rogayo**.
 12A **[garbo beel]**, 'to lose shoulders', i.e. to develop sores on the back and to be unable to carry loads.
 13A **beer -ka**, liver; belly.
 13B **beerkaannu** = **beerka +baannu**.
 13C **ba**, see N1/14A(g).
 13D **ka**, here: 'on'.
 13E **raro** (v3c), to load, to fasten loads on for oneself; cf. **rar** (v1).

8

- 1A **[go']** (v1), to be cut; to be broken; to be cut off; to die; cf. **ggo** (v2), to cut; cf. **gooso** (v3c), to cut for oneself, to decide.

76

N8/1B—N8/6-7

- 1b [hiɖan] [(hiɖma)] (v1c), to be or become shut, tied, closed, or concluded; cf. *hiɖ* (v1), to shut, to close, to tie, and *hiɖo* (v3c), to shut, close, tie for oneself; cf. N2/13A.
- 1c *nabad go'day*, 'peace which was broken . . . '.
- 2a *guri mas ku jiro*, 'a homestead (an old enclosure) in which a serpent lives (lived)'.
- 2b -uu in *Markaasuu* agrees with *arkay*, but *máskil* does not; 'he saw the serpent'. If it were *Markaasuu máskil arkay* the meaning would be, 'Then the serpent saw him (her, it, them)'.
- 3 *daallin -ka*, an oppressor; a harmful person or animal; cf. Ar. *z-l-m*.
- 4a *deh -da*, middle; among; between.
- 4b *dehdoduu* = *dehdoda buu*.
- 4c *is ka*, leisurely; here and there; just; simply.
- 5 *uun* (uncl.), is used in the following senses:
- (a) 'only', e.g. *'Arruurta uun 'aanaha sii!* Give the milk only to the children!
- (b) 'any', e.g. *Nin uun weydii!* Ask any man!
- (c) 'some', 'certain', 'one', e.g. *Inan uun baa noo sheegay*. A certain boy told us.
- (d) 'just', 'simply', 'of one's own accord', e.g. *Mar uun baan is idi 'Hawd qabo'*. One time I just decided to go to Haud.
- (e) sometimes *uun* merely introduces an element of suspense, novelty, or surprise into the narrative and in that respect resembles *bise* (N1/15c).
- In this line of the story *uun* is used in the sense specified under (e). Sometimes *uun* combines two of the senses given above.

- 6 *yaanu . . . 'unin e*, 'that he may not bite . . . '.
- 6-7 *maad dišhid?*, 'won't you do it?' 'why not do it?' There is a set of forms (a paradigm) which has the same endings as the General Present (Negative) but differs from it as follows:
- (a) The verbal forms of this paradigm are preceded by *maan*, *maad*, *muu*, *may*, *maynu*, *maannu* or *maydin* and not by *ma aan*, *ma aad*, *mu uu*, *ma ay*, *ma aynu*, *ma aanu* or *ma aydin*.
- (b) In all the Persons of the Singular and 1st Person Plural, the forms of this paradigm have ' on the penultimate syllable (and ~ on the rest) while the corresponding forms of the General Present Tense (Negative) have ' on the last syllable (and ~ on the rest). There is no difference in tone, however, in the 2nd and 3rd Persons Plural (which have ' on the last syllable, and ~ on the rest).

Examples:

māan kéenō
māad kéentid (kéentō)
mūu kéeno
māy kéentō
māannu (māan)
māynu
māad (māyidin) kéentāan
māy kéenāan

Shan't I bring it?
 Won't you bring it?
 Won't he bring it?
 Won't she bring it?
 Shan't we bring it?
 Won't you (pl.) bring it?
 Won't they bring it?

The meaning associated with this paradigm is that of a rhetorical question with the implication of encouragement or incitement.

I propose to call this paradigm 'Rhetorical Question Paradigm'.

- 7a *Markaasuu máskil ŷoo gēed jirridi ku hūrda u yimi*, 'Then he came to the serpent while it slept in the shade of a tree-trunk . . . ' or 'Then he came to the serpent sleeping in the shade of a tree-trunk . . . '.

Some Somali constructions, where a Noun, an Article, a Demonstrative or an Emphatic Pronoun (*ani -ga*, *adi -ga*, &c.), is followed by the Conjunction *oo*, can be rendered into English:

- (a) by a Participial construction, e.g. *Maalin afraad anigoo (aniga oo) gēelaygii Hawd la joogaan gēed seehday*. Four days ago, staying in the Haud with my camels, I went to sleep under a tree.
- (b) by a Clause beginning with 'when', 'while', 'as', &c., e.g. the same sentence could be translated: 'Four days ago, while I was staying in the Haud with my camels, I went to sleep under a tree.'
- (c) by a parenthetic sentence: Four days ago I went to sleep under a tree (I was staying then in the Haud with my camels).
- (d) by a Clause beginning with 'unless' (when *oo* is later followed by *ma aha e*), e.g. *Daankii ŷoo yimaadda ma aha e biyo LaGuu hēli maayo*. Unless the water caravan comes back, there will be no water for you.
- (e) Special attention must be given to constructions with *iyadoo* used impersonally, i.e. where *iyada* does not stand in agreement with a verb or refer to a feminine Noun in the preceding sentence; such constructions can be rendered into English in the same way as under (b), e.g. *Iyadoo nimanku 'Abdi sugayaan baa suldaankil wadaadkii la hadlay*. While the men were waiting for 'Abdi the sultan spoke to the preacher.

- 7b -uu (in *markaasuu*) agrees with *yimi* and *yidi* but the Nominal Complex *maskil ŷoo gēed jirridi ku hūrda* does not. If it did it would be *maskil ŷoo gēed jirridi ku hūrdā . . .*
- 7c *gēed jirridi*. This expression does not only mean a 'tree-trunk' but also the ground upon which the tree-trunk casts its shade. The serpent slept in the shade near the tree-trunk itself.
- 8a *seef -ta*, a sword; cf. Ar. *s-y-f*.
- 8b *qoor -ta* neck.
- 11 *seehseeho* (v3c) to go to sleep; to sleep (used when speaking of several people or of one person doing it repeatedly); cf. *seeho* (v3c).
- 12 *'urad -ka*, a first-born child or animal; *'uro* (v3c), to give birth for the first time.
- 13 *ninkil* agrees with *yimi* and *yidi* and has SAS, but *máskil* does not.
- 13-14 *masyohow* for -yohow, see N2/18.
- 14 *wa'atan (wa'atama)* (v1), to make a pact; to promise something to one another; cf. *wa'ad -ka*, pact; promise; cf. Ar. *w-'-d*.
- 15 *ba*, see N1/14A(f). The snake and the man were at peace also once before, when they had lived side by side without harming each other. If the man broke the old peace, he was also likely to break the new one. Living side by side for a long time peacefully in the same settlement

Handwritten notes in the left margin:

Maalint
afraad
anigoo
gēelaygii
Maalint
afraad
anigoo
gēelaygii
Maalint
afraad
anigoo
gēelaygii

is considered as a non-aggression pact according to Somali Customary Law.

- 15-16 **waa taynu** (ta+aynu) nabadda ahayn e aad gōysay, 'we had been at peace and you broke it'. The snake emphasizes here the fact that they had been at peace once before, see N8/15. Constructions beginning with 'waa+tii or ta' often contain a certain degree of emphasis which can be rendered, in written English, by expressions like 'of course', 'indeed', 'in fact', 'yes' and, in spoken English, by appropriate intonation and stress. E.g.

Waa taan (ta+aan) nqoligii bihiyay. Of course I paid the fare.

Waa ta 'Abdi arkay. Of course 'Abdi saw it (her, him, them).

(This sentence could also mean 'It is the one whom [which] 'Abdi saw', and ambiguity could only be removed by context.)

- 16A **Intaan**, 'while I . . .', 'as long as I . . .' see N1/10(b).

- 16B **seeftaa**, 'that sword', i.e. 'that mark of the sword'.

- 18 **ina kala kehee**, 'let us part'. The constructions 'ina (Object Pronoun)+a Verb in the Imperative' are sometimes used in the sense of 'let us . . .', e.g. **ina keen**, 'let us go' (when there are only two persons); **ina keena**, 'let us go' (when there are more than two persons).

9

- 1A **jiifi** (v2), to lay down; cf. **jiif** (v1), to lie, to remain lying; cf. **jiifso** (v3), to lie down, when one was in some other position before doing so.
- 1B **jiifsho** = **jiifiyo**.
- 1C **bannaan** (A and v4), flat, open; here: right, just; cf. **bannaan -ka**, a flat open space, a clearing.
- 3 **nínkii béertā sa'ū dāaqáy lāhāa**, 'the man who owned the garden which the cow had eaten' agrees with **ashtakooday** (and has SAS), but **sūldāankii** does not. If the tone patterns were **nínkii béertā sa'ū dāaqáy lāhāa** and **sūldāankii** the meaning would be opposite. In **nínkii beerta sa'ū dāaqay lahaa** there is a Nominal Complex within another Nominal Complex: (**nínkii beerta lahaa**, **beerta sa'ū dāaqay**).
- 5A **hukun -ka**, decree; judgement; law; ordinance; decision; cf. **haakin -ka**, **hukun** (v1), and Ar. **h-k-m**.
- 5B **bihi** (v2), here: to pass, to issue, to proclaim.
- 5C **kor -ka**, top; above; up.
- 5-6A **intuu . . . qaaday**, 'raising his stick', 'as he raised his stick'; see N1/10(b).
- 5-6B **kor u qaad**, to lift, to raise.
- 6 **Ninkii . . . dāaqaa** could be analysed as follows:
- (a) **nínkii sa'jisu beer nín kale leeyahay dāaqaa**, 'the man whose cow eats a garden which another man owns' agrees with **qarinayaa**, if it did not it would be **nínkii sa'jisu beer nín kale leeyahay dāaqo**.
- (b) **sa'jisu (sa'+kjisu)**, 'his cow (whose cow)' agrees with **dāaqaa**, if it did not it would be **sa'jisaa**.

- (c) **beer nín kale leeyahay**, 'a garden which another man owns' does not agree with any Verb.
- (d) **nín kālē**, 'another man' agrees with **leeyahay**, if it did not it would be **nín kālē**.
- 7A **ku qari** (v2), to cover with.
- 7B **qarinayaa**. It is implied here that the prescribed compensation would consist of an amount of millet sufficient to cover the sultan's stick when standing upright on the ground.
- 8A **qud,qjisil**, 'himself', see N1/2B.
- 8B **sa'uu** = **sa'a uu**, 'the cow which he . . .'.
8-9 **suldaanka . . . dāaqay**. This construction may be clearer if we change the word order to a more usual one: **sa'uu suldaanka qud,qjisil leeyahay beer dāaqay**, 'the cow which he, the sultan himself, owned ate the garden'.
- 11A **hāddā** (uncl.), 'well', 'well, now'; cf. **hāddā**, 'now'.
- 11B **hāddā . . . bannaan** (a proverb). 'Much less millet would be needed to cover the sultan's stick if laid flat on the ground'.

10

- 1 (1s) **ilkaambi** (v1A), to repent; to regret; to feel remorse; cf. **il** (v1), to make someone angry and yet to make it impossible for him to do anything about it; to inspire with impotent rage.
- 2A **hōyo** (v3c), to come to a place to spend the night there; to spend the night in a particular place; to come home; cf. **hōy -ga**, home; cf. **hōy** (v2), to take animals or people into an enclosure for the night; to bring home for the night; **hōyso** (v3c), the same as the preceding word but 'for oneself'.
- 2B **nín** agrees with **hōyday**, and has SAS without which it would be **nín**.
- 3A **ka seeho**, to go to sleep without offering any hospitality to a stranger; not to receive a stranger at night. To do so is considered very shameful among the Somalis.
- 3B **waa -ga**, dawn; time.
- 3C **[bəri]** [[bərya]] (v1A and v1C), to dawn.
- 3D **marti -da** (no pl.), a guest, or guests; any stranger who comes is considered as a guest, as hospitality to strangers is a moral obligation among Somalis, and among Moslems generally.
- 4 **nínkii reerka lahaa**, i.e. the headman of the reer (cf. N3/12).
- 5A **qolqol -ka**, a part of the encampment between the outer thorny fence and the pens for sheep and goats.
- 5B **isa** is the form of **is** used before a word beginning with **s**.
- 5-6A **nínkii märtidā āhāa** agrees with **yjdi**, but **nínkii réerkā lāhāa yē ká sēehdāy** does not. If the tone patterns were **nínkii märtidā āhāa** and **nínkii réerkā lāhāa yē ká sēehdāy**, the meaning would be opposite.
- 5-6B **Markaasaa . . . yjdi**, 'Then the guest called the headman (the man who owned the reer) who refused him hospitality during the night and said to him . . .'.
5-6B **Markaasaa . . . yjdi**, 'Then the guest called the headman (the man who owned the reer) who refused him hospitality during the night and said to him . . .'.

- 7 **ligu** = here: **i+ugu** = **i+u+u**. In support of this hypothetical assumption the following sentences can be given:
Soor buu u yjmi. He came for some food.
Ninkil buu u yjmi. He came to the man.
Soor buu ninkil ugu yjmi. He came to the man for some food.
Soor buu ligu yjmi. He came to me for some food.

- 8A **sidaan**, 'the way I . . .', 'how I . . .' ('how much I give them').
 8B **wah ka bihi**, to give, to offer something (out of what one has).
 8C **intaan**, 'the amount that I . . .' ('how little I . . .'); cf. N1/10(a).
 9A **adkayso** (v3c), to endure; to suffer with equanimity; cf. **adag** (A and v4); cf. **adkee** (v2), to strengthen; to make strong; cf. **adkaw** (v3A), to be strong (or stronger than).
 9B **lga ma seehateen**, 'you would not have refused me hospitality last night . . .'. The Negative Conditional (Negative Potential) Paradigm is as follows:

ma aan keeneen	I should not bring [or] I should not have brought (it).
ma aad keenteen	you would not bring [or] you would not have brought (it).
mu uu keeneen	he would not bring [or] he would not have brought (it).
ma ay keenteen	she would not bring [or] she would not have brought (it).
ma aannu } keenneen	we should not bring [or] we should not have brought (it).
ma aynu }	
ma aydin (aad) keenteen	you (pl.) would not bring [or] you (pl.) would not have brought (it).
ma ay keeneen	they would not bring [or] they would not have brought (it).

Similarly: **ma aan seehdeen**, **ma aad seehateen**, &c.

- 10 **Intaa**, 'that thing', i.e. those words, see N1/10(a).
 11 **tiiraanyood** (v3B), to regret, to repent; cf. **tiiraanyo -da**, regret, repentance.

11

- 1A **'Umar** (Proper Name), Omar, also used as a nickname for a hyena.
 1B **lulo** (v3c), to hang (intr.), to dangle; cf. **lul** (v1), to dangle (trans.); to swing (trans.).
 2A **habardugaag -ga**, beasts of prey (considered collectively); cf. **habar** when used in names of tribes and **dugaag -ga** beasts of prey.
 2B **qalo** (v3c), to slaughter for oneself; cf. **qal** (v1).
 3A **qurwaa -ga**, an alternative name for hyena.
 3B **qurwaaŷow** = **qurwaa + ŷow**, for **-ŷow** see N1/4B.
 4A **dee** (uncl.), see N4/5A.
 4B **ma baq mise baq . . .** To understand this story we have to bear in mind the way in which a discussion often opens in Somali, when there are two or more points which the speaker wishes to talk about. He

first courteously asks his listener or listeners to choose with which point he should begin. E.g.

The Speaker: **Safarka ma ragga . . .** As for the caravan, (shall I talk first about) the men or . . .

The Listener: **mise . . . or ?** (. . . or what ? . . .)

The Speaker: **mise dumarka ?** . . . or the women ?

The Listener: **Mid ba.** Whichever one (you like).

The listener could also say **kala miŷo**, 'choose yourself', or could mention the subject he wanted to be discussed first. This way of talking is a matter of Somali conversational etiquette. In a narrative, like our story, the responses are not shown in full, leaving it to the audience's imagination to supply the missing parts of the conversation. The Somali audience would have no difficulty in doing so, as this way of talking is a current conversational convention. In a dialogue we would have:

The hyena: **Hasha ma baq . . .** As for the camel, (shall I speak about the first) half . . .

The lion: . . . **mise . . .** or ?

The hyena: . . . **mise baq ?** . . . or (the other) half ?

The lion: **Mid ba.** Whichever one (you like).

The hyena: **Baq ljbaaħaa leh . . .** One half belongs to the lion . . .

- 5A **ljbaaħaa leh** = **ljbaaħa baa leh**, 'the lion has', 'the lion owns', 'it belongs to the lion'. In the 4th Conjugation there is a paradigm characterized by the fact that it cannot be immediately preceded by **waa** and cannot stand in agreement with the Subject Pronoun **aan**, **aad**, **uu**, &c.

(a) This paradigm, which I propose to call 'the IInd Paradigm of the Present Tense (v4)' has the following forms:

1st Pers. Sg. [**yari**] as in **Anigu ka hoolo yari**. I have fewer animals than he (she, they).

2nd Pers. Sg. [**yarid**] as in **Adigu ka hoolo yarid**. You (Sg.) have fewer animals than he (she, they).

3rd Pers. Sg. Masc. and Fem. and 3rd Pers. Pl. [**yar**] as in **Isagu ka hoolo yar**. He has fewer animals than he (she, they).

and as in **Iyadu ka hoolo yar**. She has fewer animals than he (she, they).

and as in **Iyagu ka hoolo yar**. They have fewer animals than he (she, they).

1st Pers. Pl. [**yarin**] as in **Annagu } ka hoolo yarin**. We have fewer animals than he (she, they).
Innagu }

3rd Pers. Pl. [**yaridin**] as in **Idinku ka hoolo yaridin**. You (Pl.) have fewer animals than he (she, they).

Note that the 3rd Person Singular Masculine and Feminine and the 3rd Person Plural are identical in shape with the simple (non-verbal) form of the corresponding Adjective.

(b) The forms of the above paradigm often agree with other parts of speech. When this happens the agreeing Noun, Definitive, Emphatic

Pronoun or Nominal Complex is either followed immediately by **baa** or **ayaa** or has SAS, e.g.

Labada inaa kanaa (kan baa) yar. Of the two boys this one is smaller.

Inankanu inankaa ka yar. This boy is smaller than that boy.

Anigu adiga Kaa yari. I am smaller than you.

Bootaan baa leh. Bootaan owns it.

(**leh**, **la'** and **ah** can only occur as main verbs of a sentence when the Noun, Article, Demonstrative or Emphatic Pronoun with which they agree is followed by **baa** or **ayaa**.)

(c) The forms of the IIInd Paradigm, Present Tense (v4) can occur with the suffix **-aa** in expressions of astonishment or surprise, e.g.

humiŷaa how bad I am!

humiŷaa how bad you (Sg.) are!

humaā how bad he (she or it) is! how bad they are!

5B **kalow** = **kale** + **ow** (**-ow** is an Exclamation suffix), see N1/4B.

5C **ku heŷhii** (v2), to agree about, to reach an agreement about.

6A **Intuu**, see N1/10(b).

6B **si hun u eeg**, see N3/7B.

7A **wuhu** = **wah** + the Definite Article **ku**, 'the thing', i.e. 'the hyena'. The **ku** form of the Article **ka** is a SAS. See N11/5A(b).

7B **qayb humaa**, 'how bad he is at dividing (the meat)', see N11/5A(b), (c).

7C **qirbaaho -da**, a blow (with a hand or paw); cf. **qirbaah** (v1), to strike with a hand or paw.

8A **qaad** (v1), here: to strike, to inflict.

8B **kaga** = **ku** + **ka**, 'with (the blow he knocked) out (an eye)'.

9A **qy** (v1), to cry, to weep, to howl; note that the root of this verb has a long vowel (**oo**) when it occurs with endings which begin with a vowel.

9B **haggaa**, that place, over there, far away. The narrator's gesticulation would indicate here some distant point.

9C **luud** (v1), to trudge; to drag; to move slowly and heavily.

10A **intuu**, see N1/10(b).

10B **ku jceso** (v3c), to turn towards; cf. N6/6.

11A **naayaahee** = **naa**. An exclamation used for addressing a woman or women. Like its equivalent for addressing men (**waar**, **waaryaa**), this exclamation implies some degree of familiarity or kinship.

11B **dayo -da** = **dawa'o -da**, but used more frequently in fables and poetry.

11C **dayooy** = **dayo** + **ooy**; **-ooy** is a form of the Exclamation suffix **-ooy/-aay/-eey** used with names of women and girls; **-ooy** is used when the name ends in **-o**, **-aay** when it ends in **-a**, and **-eey** when it ends with a consonant. **Dayo** is treated here as if it were a name of a woman.

12 **waa**, 3rd Person Singular Masculine Past Tense, Independent Form, from [**waa**] (v1) to fail, to miss; see N1/11B.

14A **waaah -da**, a quarter (a meat division term).

14B **fallaḍ -ka**, one-eighth (a meat division term).

15 **rimi'** -a, one-sixteenth (a meat division term).

16 **miil -ka**, one-thirty-second (a meat division term); a share of the meat of a camel considered as sufficient for one man.

18 **fuulfuul** (v1), to climb or to jump upon; (**fuulfuul** is used instead of **fuul** when there are several people or animals doing the action, when there are several objects, or if the action is repeated several times). There is irony in the use of this verb, as the piece of meat left is now very small.

20 **qaybwaanaag -ga**, good division; good way of dividing, cf. **qayb -ta**, and **wanaag -ga**. By halving the meat again and again and giving a half to the lion each time, the jackal allotted to the lion thirty-one of the thirty-two parts, leaving one part only for the rest of the beasts.

21A **ishaa** 'Umar 'anka ka lulata, 'that eye of the hyena which dangles from the cheek . . . '.

21B 'an -ka (pl. 'aman -ka), a cheek (part of the body).

12

1A **beḷaayo -da**, evil, misfortune; cf. Ar. **b-l-y**.

1B **dqan -ka** (pl. **dqaman -ka**), a jaw.

1-2 **beḷaayo . . . leh** (a proverb). 'Misfortune has jaws by which it (sometimes) has been caught, but it has no tail by which it is (can be) caught', i.e. misfortune can be prevented, but when it has already come, it is impossible to stop it.

2 **ma leh**, 'has not'; this construction is frequently used instead of **ma laha**.

3A **aḍyo -ha** (pl. of **aḍi -ga**), flocks of sheep and goats.

3B **jōgāa** = **jōgay baa** (if this form were a Present Tense form not combined with **baa** it would be **jōgāa**, not **jōgāa**).

3C **is u**, to one another, together.

4 **aabbahay baa fi'an**, 'my father is clever' or 'it is my father who is clever (or more clever)'; see N11/5A(b).

6A **sjdo** (**sjta**) (v3c), to wear; to carry for oneself, to have with oneself; cf. **sjd** (v1).

6B **ugu sjdo**, to excel (more than others), to be most excellent.

7A **haatan** (uncl.), well; then; now.

7B **ma wahay Kula tahay**, 'is it your opinion that . . .?', 'do you think that . . .?', cf. the following: **ma wahay la tahay**, 'is it his (her, their) opinion that . . .?'; **ma wahay idinla tahay . . .?**, 'is it your (pl.) opinion that . . .?'; and **wahay ila tahay**, 'it is my opinion that . . .?'; **wahay la tahay**, 'it is his (her, their) opinion that . . .?'; **wahay nala tahay**, 'it is our opinion that . . .?'.
7C **uu** (in **inuu**) agrees with **sjto** but **āabbāhāy** does not. If **aabbahay** agreed with **sjto** it would be **āabbāhāy**.

8 **ka sjdo**, to surpass someone, to be better than.

9A **sduu uga sjto**, 'how he is better than my father', 'the way in which he is better (than my father) . . . '.

- 9B **intuu**, 'as he . . .', see N1/10(b).
 9C **raganimo -da**, manliness, courage, manly wisdom; cleverness; cf. **rag -ga** and the suffix **-nimo** as in **bakhaynimo -da**, miserliness.
 9-10 **raganimo ka qab**, 'to have out of cleverness or manliness (some amount)', i.e. 'to be clever or manly'.
 10A **dillaa'** (v1), to burst, to crack, to be torn.
 10B **na**, I would translate **na** here by 'even', 'and even'.
 10C **qul kala dillaa'ay**, 'ground which has cracked (split, burst)'.
 11A **'abbaar -ka**, a while, a period of time.
 11B **intay 'abbaar aammustay**, 'after she had kept quiet for a while', see N1/10(b).
 11-12 **naahooy**, the same meaning as N11/11A.
 12A **gabaqyahay -yahay**, is an Exclamation suffix used with Feminine Nouns (not used with Proper Names).
 12B **jjrtoo** (unch.), 'well, if that is so', 'even if that is so'. (The use of this expression implies that the girl had not heard before of this achievement of the other girl's father.)
 13A **ha yeesho e**, see N7/10A.
 13B **aniga**, 'as for me'.
 13-14 **meesha aabbahay joogo**, 'in the place where my father stays'.
 14A **ba**, see N1/14A(c) and (h).
 14B This story refers figuratively to peacemaking. A man who can prevent a fight or war is even better than a man skilful in reconciling people already at war. A successful peacemaker enjoys very great prestige; cf. N2/1A.

13

- 1A Among the Somalis killing and looting between tribes do not bear the same odium as gang robbery and murder in socially more organized countries, and are viewed in the same light as war between nations or states. It is only individual robbery or killing that is considered as evil and shameful. Consequently, the spies in the story are, from the Somali point of view, entirely sympathetic characters and there is no contrast between their nefarious part in the attack and their noble feelings of gratitude.

It is considered a moral obligation to receive travellers and strangers and we must remember that during a drought not to receive a traveller may mean leaving him to a death of hunger and thirst in the wilderness. Yet, when food and drink are scarce, to share them with strangers may demand a great sacrifice.

This story implies that it was a bad year: poverty and tribal wars often keep company and the good man would have entertained his guests more generously in a better season.

Unless all these facts are borne in mind, the words of the good man will sound pompous and exaggerated, but against the background of a hard life the virtue of gratitude, which the Somalis hold in high esteem, assumes its due prominence.

- 1B **abaaigud -ka**, requital for a good turn, service, or help; cf. **abaa -ka**, a good turn, good service or help; a debt of gratitude; obligation of gratitude; cf. **abaal gud** (v1), to repay a debt of gratitude; **abaa gal** (v1), to enter into a debt of gratitude by receiving a favour or good turn. To repay a debt of gratitude is considered as one of the most important moral obligations among Somalis.
 2A **'ol -ka**, see N1/3A.
 2B **dqul**, see N1/3B.
 2-3 **meel dehe**, 'the middle place', i.e. the position between the place from which the band came and the place which they were to attack; the position from which the attack would be made.
 3A **ilaalo**, see N1/13A.
 3B **diro** (v3c), to send; to send out for oneself (for one's own benefit); cf. **dīr** (v1), to send, to send out.
 3C **dēgmo -da**, see N1/14B.
 3-4 **ilaaladii** agrees with **timī**, but **dēgmādi** 'ólkū kú sóo dūlāy' does not. 'The spies came to the settlement which the band was to attack.' If the tone patterns were **timī** and **dēgmādi** 'ólkū kú sóo dūlāy' the meaning would be '(the people of) the settlement which the band was to attack came to the spies'.
 4A **markaa**, 'that time', 'then'.
 4B **gaajaysan** (**wuu gaajaysnaa**) (A and v4), hungry; cf. **gaajo -da**, hunger; **gaajood** (v3B), to be hungry.
 5A **is ka dīg**, to disguise oneself as; to pretend to be . . .
 5B **intay . . . dīgtag**, 'disguising themselves', 'having disguised themselves', see N1/10(b).
 6 **ka seeho**, see N10/3A.
 7A **ilaaladii oo gaajaysani**, 'the spies being hungry', 'while they were hungry'; see N8/7A(a) and (b). **ilaaladii yoo gaajaysani** is a Nominal Complex (agreeing with **luudday**) and has SAS without which it would be **ilaaladii yoo gaajaysan**.
 7B **luud**, see N11/9C.
 8A **makhrib -ka**, evening prayer, evening; cf. Ar. **gh-r-b**.
 8B **dēgmadii dēgmo kaloo u dōw**, 'another settlement near the first settlement'.
 8C **kaloo** = **kale oo**.
 9A **nin dēgmadii ay u timi yihi** ('a man who was [who belonged to] the settlement to which they came'), agrees with **arkay** and has SAS without which it would be **nin dēgmadii ay u timi yah**.
 9B **nirman aad u gaajoonaya**, 'men who are (were) very hungry'.
 12 **nimanyohow**, see N2/18.
 12-14 **wahaan . . . hirsigj**, 'I brought you this milk because of the fear of the Lord and in the hope of reward from men and Divine Protection for my family'.
 13A **idhinku** = **idlin + ku** = **idlin + u + u**. This assumption can be supported by the following examples:
Wahaan idlin keenay 'aanaha. What I brought you is the milk.
Wahaan u keenay 'aanaha. What I brought for him (her, them) is the milk.

- Wahaan u keenay 'aanaha Rabbi 'absidj. The reason why I brought the milk is the fear of the Lord.
- Wahaan 'aanaha ugu keenay Rabbi 'absidj. The reason why I brought the milk for him (her, them) is the fear of the Lord.
- Wahaan 'aanaha idilinku keenay Rabbi 'absidj. The reason why I brought the milk for you (pl.) is the fear of the Lord.
- 13B Rabbi -ga, Master, Lord (God); cf. Ar. **r-b-b**.
- 14A hirsi -ga, blessing, prosperity, and happiness that come from blessing by men and God's grace; Divine Protection; cf. Ar. **h-r-s**.
- 14B weel -ka, a vessel or vessels; household utensils.
- 14C guro (v3c), to pick up, to collect for oneself; cf. **gur** (v1), to pick up; to collect.
- 15 'abbaar -ka, see N12/11A.
- 16A so'otay. Note the absence of Frontness in this form; cf. N5/4B.
- 16B hadalkuu (hadalka uu) ina yjdj, 'the words which he said to us'.
- 18A ugu = here: **u + ku**; **u**, 'to', 'for' (him), **ku**, 'with' (what . . .).
- 18B intil kale, 'the others', see 1/10(a).
- 18-19 aan . . . duno, 'let us guide (direct) the band away from (that settlement . . .)', see N6/3B.
- 19A degmadaa uu la yaal, 'that settlement with which (in which) he stays'.
- 19B du (duwa) (v1), to push, to drive away from; to push, to drive aside; here: to direct away from.
- 20 heshii (v2), see N11/5c.
- 22A laba degmaa = laba degmo baa.
- 22B ta shishe, 'the one on the other side', 'the more distant one'.
- 22C hayso (v3c), to have, to keep for oneself; cf. **hay** (v2), to keep, to hold.
- 22D ta soke, 'the one on this side', 'the nearest one'.
- 23A aan qa'no, see N6/3B.
- 23B ka, 'out of (the inhabitants)'.
- 23C rag. Even in a bitter war or looting raid it is against the custom to kill women and children.

14

- 1A heelad -da, a trick or tricks; a stratagem; deceit; cf. Ar. **h-w-l**.
- 1B bakhaylkil heeladda yjqiin, 'the miser who knew deceit' (who know how to cheat).
- 3A u dayri (v2), to refuse openly to give something to someone, particularly when it is due to him by custom, e.g. to refuse to help one's kinsman, to refuse hospitality to a stranger or visitor; cf. **dayri** (v2), to disown, to banish, to expel from the tribe or family.
- 3B dayrsho = dayriyo.
- 3-4 qof walba heelad buu kaga bahaa iyo khayaano, 'he evades every person by tricks and deceit', 'he evades, by tricks and deceit, his duty of hospitality and of giving customary gifts'.

- 4A khayaano, see N4/1B.
- 4B qof waliba, waliba is a form of walba with SAS.
- 4C wuhuu ka tagaa, 'what he leaves', 'what he leaves as . . .'.
- 4D farhaan -ka, a happy, contented person; cf. **farah** (v1c), to be happy; to be contented; cf. Ar. **f-r-h**. Here **farhaan** means a person contented and satisfied with the reception given to him. To be refused hospitality or a customary gift is considered an injury and insult but on the other hand if one is offered a gift or hospitality, even if one does not accept it, one has to show, according to the Somali 'savoir vivre', signs of pleasure and appreciation. Consequently, the miser's guests had to try at least to look pleased and grateful. In fact they were very happy to get away from him and his tricks as soon as they could.
- 4-5A isagoo . . . siin, 'being contented (being a contented person), without having been given anything', see N8/7A(a); for **aan** see N1/15B.
- 4-5B qof . . . siin, 'everybody leaves him (and is) contented, without having received anything'.
- 5 is u (wada) sheeg, to gossip; to talk together about someone.
- 6 raadso (v3), to trace, to follow by footprints for oneself; to detect; to find out; cf. **raad -ka**, **raadi** (v2).
- 7 sheeg (v1), when it occurs without **u** means 'to inform on, to report, to talk about'. When it occurs with **u** it means 'to tell (a person something)'.
- 8A wa'di (v1A), to preach, to admonish; cf. Ar. **w-'z**.
- 8B aad wa'dideen oo tiqaaheen, 'may you preach and say'; 2nd Person Plural Optative, see N6/3B.
- 9A bakhaylnimo -da (no pl.), meanness. Meanness is considered as a grave sin in Islam and in Somali custom.
- 9B yaan = yaa + aan = (yaa + the Negative Particle aan).
- 9C 'adaabi (v2), to punish; particularly to punish in the Other World; cf. **'adaab -ta**, cf. Ar. **'-dh-b**.
- 9D yaan LaGu 'adaabin e, 'that you may not be punished'.
- 10A ka 'eli, to defend against; to ward off. If the accusation was false the preachers would use their authority to suppress malicious gossip and to defend the man's good name.
- 10B aad ka 'eliseen, 'may you defend . . .'. Optative, see N6/3B.
- 11 wa'daaddadii agrees with yimi but ninkii does not. If the tone patterns were wa'daaddadii ba'a ninkii u yimi the meaning would be opposite ('the man came to the preachers').
- 11-12 markii u horraysay ba (lit.), 'the time which it preceded', i.e. 'first of all'. In references to time **ay**, the 3rd Person Singular Feminine of the Subject Pronoun is often used (cf. N1/17-18) but here it is omitted. If this construction were a regular one **ay** would be placed after **markii**.
- 12A hor -ta, first; before; in front of; firstly.
- 12B ma adaa, 'is it you? are you (the man who is a miser and about whom people gossip)?' For **adaa** (see the list of contractions in the Introduction).
- 13A walaallayaaal -sha, pl. of walaal -ka.

- 13B **miyaa**, equivalent here to **miyaydin** or **miyaad**.
 13C **il** = **i+u**; **u** can be translated here as 'against'. **Miyaa il maqlay-saan dadka?** could be translated, 'Do you listen to the people (gossiping) against me?'
 14A **is ka qaafa**, 'don't take any notice of it'.
 16A **is eegeen**, 'looked at one another'.
 16B **malaa** (lit. 'the thought'), perhaps; may be.
 16C **dadkaa** = **dadka baa**.
 17 **aan faqilsanno . . . eegno**, 1st Person Plural Optative, see N6/3B.
 18 **markaasaa . . . yeeday**, 'then the man called his wife (and she understood very well his way of talking)', for **yoo** see N8/7A(c).
 19A **maqande** (uncl.). A term of endearment used by men and women to persons of their own and the opposite sex.
 19B **Ardaanjaaska**, 'The Polluted Enclosure', a name which the miser invented to deter his pious guests from sleeping in it. It is a Somali custom to give names to enclosures, huts, and objects of the household; often these names refer to some peculiarity or characteristic of the object named. Cf. **ardaa -ga**, an enclosure for people and **nijaas -ta**, anything unclean or polluted according to the precepts of Islam; pollution; uncleanness; cf. Ar. **n-j-s**.
 19C **Harageyga**, 'The Dog's Skin', a name which the miser invented for one of his mats.; cf. **harag -ga** and **ey -ga**; the wet parts of a dog are considered unclean in Islam.
 20A **gogol** (v1c), to make a bed; to spread mats for sleeping; cf. **gogol -sha**, a bed, bedding.
 20B **nijaas -ta**, see N14/19B.
 22A **halkeer**. Here the gesticulation of the narrator would indicate some fairly distant place.
 22B **shakisan** (**wuu shakisnaa**) (A and v4), uncertain; doubtful, in doubt; cf. **shaki -ga**, doubt, uncertainty; cf. **shaki** (v1A), to doubt; cf. Ar. **sh-k-k**.
 22C **iyadoo nimankil shakisanyihlin**, 'while the men were (still) in doubt (whether to accept the miser's hospitality or not)'. For **iyadoo**, see N8/7A(e).
 23A **haddana** (uncl.), see N6/5(a).
 23B **haquub -ka**, a milking-vessel.
 23-24 **Qar Dooroo**, 'Edge of Filth', a name which the miser invented for one of his milking-vessels; cf. **qar -ka**, edge, brim of a vessel and **dooroo -da**, filth, dirt.
 24 **uumi** (v2), to cleanse a vessel (usually with charred sticks).
 25 **maga'humo -da**, 'name-badness', i.e. the disgusting name (given to the milking-vessel); cf. **maga' -a** and **hun** (A and v4).
 27A **wahaanay** = **wah** + **aan** (N1/15B) + the Subject Pronoun **ay**.
 27B **wahaanay nimanku aad u arkaynin**, 'something that the men did not (could not) see very well'; **arkaynin** is not a Negative Past Continuous form but a special negative form which I propose to call Restricted Continuous form. Restricted Continuous forms can only occur after the Negative Particle **aan** (see N1/15B) and not after the Particle (Indicator) **ma**. These forms resemble the forms of the

Negative Past Continuous in shape and by being invariable (i.e. not changing according to Persons) but differ from them by having the ending **-ayn** or **-aynin** instead of **-eyn** or **-eynin**, e.g.

Wahaan u malaynayaa inaanu shaqayneyn (**shaqayneynin**). I think that he was not working.

Wahaan u malaynayaa inaanu shaqaynayn (**shaqaynaynin**). I think that he is not working.

In the first of these two sentences the verb **shaqee** (v2) 'to work' is used in the Negative Past Continuous and in the second it is used in the Restricted Continuous form. It would be difficult to assign to Restricted Continuous forms any definite time reference (past, present, future) but it may be said that these forms usually correspond to Present Continuous or the Subjunctive Continuous in comparable affirmative constructions; e.g. the form **shaqaynayn** (**shaqaynaynin**) given above corresponds to the form **shaqaynayaa** or **shaqaynayo** in

Wahaan u malaynayaa inuu shaqaynayaa. I think that he is working.

or

Wahaan u malaynayaa inuu shaqaynayo. (The same meaning as above.)

The presence of **arkaynin** in a sentence where all the other verbs are in the Past Tense can be explained by the fact that the Continuous forms of the Present Subjunctive are sometimes used in Dependent Clauses when the Past Tense is used in the Main Clause; e.g. **uuminayo** in line 26 of this story.

For the alternative pronunciations of **-ay-** in forms with Constant Frontness, see Section V of the Introduction.

29 **hebel** (uncl.), 'so and so'; domestic animals have names and **hebel** is used here instead of a Proper Name.

29-30 **sa'il . . . qa'ay**, 'the cow so and so which I looted from the orphans'. The property of orphans is strictly protected by Moslem Law, and a Moslem, particularly a man of religion, would consider anything robbed from an orphan as unclean.

31 **dareer** (v1), to come out of an enclosure or enclosed place, to leak, to leave a place; cf. **dareerl** (v2), to cause someone or something to do so.

32A **Shaydaan -ka**, Satan; a very clever person; cf. Ar. **sh-t-n**.

32B **-yohow**, see N2/18.

33 **ka dabo ka'**, to get up behind (something or someone). The miser got up when the preachers were leaving. (It is implied that the miser got up and followed them for a little while.)

34 **hayga** = **ha lga**.

35 **ka qaaro**, to swear that one will have nothing to do with (someone or something).

36 **iyagoo aan hubsan**, 'not having ascertained', 'without making sure (whether he was a miser or not)'. For **iyagoo** see N8/7A(a) and for **aan**, see N1/15B.

- 1A **g̃araw -ga**, boiled millet.
 1B **jidaa -ka**, preparation; making food palatable by adding condiments, sauce, &c.
 1C **hero -da**, means here 'enclosing', 'making an enclosure', 'putting into an enclosure'.
 2 **g̃ogol -sha**, means here 'making a bed'; see N 14/20A.
 3 **dama**^c (v1c), see N1/2c.
 5 **wah la qabo**, to help (someone) with something, in doing something.
 6-7 **saddehdaa hablood ta ugu wanaagsan**, 'the best one of those three girls'. It is implied here that the man had some particular girls in mind and that the cousins already knew about it.
 8A **nin nimankii ka mid ihi**, 'a man who was one from among the men' (i.e. one of the cousins).
 8B **nin nlmankii ka mid ihi** agrees with **yidi** and has SAS without which it would be **nin nlmankii ka mid ah**.
 9 **si aynu**, 'a way (in) which we . . .'.
 10 **hablahaynu = hablahaynu**.
 11A **su'aal** (v1), to ask (a question); cf. **su'aal -sha**, a question; cf. Ar. s-ʔ-l.
 11B **jawaabtaynu = jawaabta baynu**.
 11C **ta . . . g̃uursannaa**, 'we shall accept the one who answers the question (correctly) as a new member of our tribe by marriage'. A woman when she is married becomes a member of her husband's tribe; **g̃urso** does not only mean to marry but also to accept a woman as a new member of the tribe by her marriage to a man of that tribe. Marriage requires the consent of the tribe represented by its elders, and **aynu** (in **jawaabtaynu**) 'we, all of us' refers not only to the man and his cousins but to the tribe as a whole. This interpretation can be supported by common use of such expressions as **Habar Yqonis baa g̃uursatay**. The H.Y. tribe 'married her', i.e. accepted her into their tribe by marriage.
 12 **olkii kale**, 'the others (the other men in that group)'.
 13 **idinku ina keena**, 'let us go', see N8/18.
 14A **dilro** (v3c), to peel the bark from the branches of a tree, to extract fibres from a plant.
 14B **saddehdii hablood oo g̃eed diiranaya**, for oo see N8/7A(b).
 14C **markaasay . . . yjmaaddeen**, 'then they came to the three girls when they (the girls) were peeling (the bark from the branches of) a tree'.
 15A **Laysa = La is**; **isa** is a form of **is**, see N10/5B.
 15B **haybso** (v3), to ask a person his tribe. The men knew what the girls' tribe was, but here it was a matter of etiquette to ask each other these questions.
 15C **'abbaar -ka**, see N12/11A.
 17 **hal**, see N1/22A(c).
 20 **Allaylee** (uncl.), 'by God', one of the numerous oaths used by the Somalis, cf. Ar. ʔ-l-h.

- 21 **dee** (uncl.), see N4/5A.
 21-22 **g̃araw jidaanki waa . . . qalqaal . . . rjd . . .** In constructions where **waa** is followed by an Imperative, the Imperative may be translated into English by a Verbal Noun. 'The preparation (best preparation) of millet consists of preparing it in the afternoon, winnowing it . . .', &c.
 22A **qalqaal** (v1), to prepare (food).
 22B **baal -ka**, feather, wing, chaff, husks.
 22C **baalka ka rjd**, to winnow (lit. 'throw away the chaff').
 23A **[bislaw]** (v3A), to become ripe or cooked; cf. **bislee** (v2).
 23B **g̃eeda-adarl -ga**, 'Harar spices', spices used with meat or millet; cf. **g̃eedo -ha**, grass, herbs, and **Adarl**, the Somali name for Harar.
 24 **hera'ood -ka**, a party of men who bring thorny branches for making an enclosure; cf. **hero -da**, an enclosure and **ood** (v1), to make a thorny fence around (something).
 25A **yagleel** (v1), to make a completely new enclosure on a new site.
 25B **has -ka**, small bits of thorny branches (which might injure the animals when they sit down for the night).
 25C **haad** (v1), to sweep.
 25D **mis'illi -sha**, the sides of the thorny fence near the gate barrier. These sides must be particularly strong to withstand the pressure of the passing flocks.
 26A **adkee** (v2), see N10/9A.
 26B **oodrogo -da**, the outer gate barrier of an enclosure; cf. **ood -da** and **rog** (v1).
 26C **qa'an -ta**, the inner gate barrier of an enclosure. Both **oodrogo** and **qa'an** are made of a strong thorny branch.
 27A **fjid -ka**, the early part of the evening; cf. **fjid-meer -ta**, a bat.
 27B **heree** (v2), to put animals in an enclosure; to drive animals into an enclosure; cf. **hero -da**.
 28A **ilahid -ka**, a part of the Somali movable house in which the husband sleeps with his wife. When the husband comes to the house of his wife (or one of his wives) she puts up a mat to screen the place from the part of the hut situated near the door; cf. **il -sha** and **hid** (v1).
 28B **g̃go** (v2), to cut; to cut off; to separate; cf. **go**², N8/1A.
 28C **hoosta uga dadab**, 'screen (it) with mats from below (to prevent draughts) for him'.
 28D **dadab** (v1), to screen with a mat; cf. **dadab -ka**, a screen, a mat screen.
 28E **asgogol** (v1c), to strew dry grass under a mat in order to make it soft to sleep on; cf. **g̃ogol** (v1c) and **g̃ogol -sha**.
 28F **harilir -ta**, anything variegated or fine; silk; **dermo harilir ah**, a fine variegated mat; cf. Ar. h-r-r.
 29 **halkijsaa = hal** (N1/22A(a)) + the Possessive **kjis** + the Demonstrative **kaa** (kaas); 'in that his place'.
 30A **nimankil** agrees with **yidaahdeen** and has SAS without which it would be **nimankil**.
 30B **labadii hablood e kale mid**, 'one of the two other girls . . .'.
 31 **mahay Kula tahay**?, see N12/7B.

- 32 **gabaddaasu**, 'that girl', i.e. the first girl who answered the question.
- 33 **Inta** equivalent here to **Intay**, see N1/10(b).
- 34 **'abbaar -ka**, see N12/11A.
- 35 **u baahan (wu u baahnaa)** (A and v4), who is in need of . . . , for whom it is necessary to have (something) . . .
- 37 **gabaddaasaa = gabaddaas baa**.
- 38 **gyursadeen**, see N15/11c.

16

- 1A **ninkil boogta qsbay**, 'the man who had an ulcer'.
- 1B **qab** (v1), to have; to hold (the use of this Verb is very limited); cf. **qabo** (v3c) and **qabso** (v3).
- 2A **ka**; the Preposition **ka** can sometimes be, as here, translated by 'on', 'in'.
- 2B **[bqogow]** (v1B), to be affected with an ulcer or ulcers, to become ulcerous; cf. **boog -ta**.
- 3A **myddo -da**, a period of time; time; cf. Ar. **m-d-d**.
- 3B **faaliye -ha**, a soothsayer who foretells the future or reveals hidden things by **faal**, i.e. by divination from the beads of a rosary; a **faaliye** is often at the same time a healer.
- 3C **farreeye -ha**, a surgeon. The art of surgery practised among the Somalis is similar to that used in Medieval Europe. I translate 'farreeye' by the archaic word 'chirurgion' and not by 'surgeon' in order to suggest the type of surgery in question; cf. **far -ta**, a finger.
- 4A **waw = waa u**.
- 4B **ka quuso** (v3c), to despair of; to give up (something).
- 4-5 **nin dadka daweeya**, 'a man who treats the people (by giving them medicines)'.
- 5 **dawee** (v2), to give or apply a medicine (externally or internally), to treat an illness or disease; cf. **dawo -da**; cf. **daweeye -ha**, a physician (Somali healer or a physician in the modern sense of the word); cf. Ar. **d-w-y**.
- 7A **[barar]** (v1), to swell.
- 7B **['aabuq]** (v1), to become septic (of a sore or wound), to feel resentment.
- 7C **Intaa**, '(all) that time'; see N1/10(a).
- 7D **['un'un]** (v1), to cause to itch; cf. **'un** (v1).
- 8A **illeen = illayn**, see N1/3D.
- 8B **daran (wu darna or darraa)** (A and v4), weak, confused, emaciated, bad; cf. **dar** (v1).
- 8C **il daran**, of emaciated, lean appearance. It is doubtful whether the word **il** here could be connected with **il -sha**, 'an eye'.
- 8D **so'so'o** (v3c), to walk up and down many times, continuously, to walk to and fro; cf. **so'o** (v3c); **so'so'o**, conjugates in the same way as **so'o**.

- 8E **so'so'onāyaa** is equivalent to **so'so'onayaa yoo**. If instead of **so'so'onāyaa** we had **so'so'onāyaa**, **yoo** would have to be added.
- 10A **dakhtar -ka**, a doctor; a dresser or medical orderly; also a Somali healer; cf. English 'doctor'.
- 10B **nin 'aqli luu = nin 'aqli leh buu**.
- 10-12 **horta . . . qabo**, 'first of all invent a stratagem through which that man would stop walking about and would keep his fingers off the (sore) place'.
- 11-12 **si . . . falowgeed . . .** (lit. 'a way . . . the stratagem of which'), 'a stratagem how to . . .', 'a stratagem through which . . .'
- 11 **so'od -ka**, walking; cf. **so'o** (v3c).
- 12A **[fallow -ga]** (only used with Possessives), a manner or way of doing something successfully; a device or stratagem.
- 12B **qaado (qaata)** (v3c), to take for oneself; **qaatay**, 'he took for himself'.
- 12C **faal -ka** (no pl.), a method of divining from the beads of a rosary. The diviner seizes his rosary at any two points at random and then counts the beads two by two. At the end either a single bead or two beads remain between his fingers. He performs this counting four times and then examines the combination and order of the four numbers thus obtained, each of these numbers being either 1 or 2. A combination of this kind is called **min**. There are sixteen such combinations possible and each of them has a particular name and significance; cf. **faaliye -ha**, N16/3B and **faall** (v2), to divine from the beads of the rosary. Cf. Ar. **f-'l**.
- 12D **roq** (v1), to turn; here: to perform the **faal**.
- 13A **si hun u eegay**, see N3/7B.
- 13B **ninkil bdkay**, does not agree with **eegay**, if it did, it would be **ninkil bdkay**.
- 15 **Kugu = Ku + ku**, 'about you, concerning you'.
- 18A **le'eg (wu le'ekaa)**, pl. **laale'eg** (A and v4), 'of the same size as', see N5/10.
- 18B **Kaaga = here: Ku + kaga = Ku + ka + ku**; **ka**, out of (you, your head), **ku**, in (10 days).
- 18C **bah** (v1), to go out; to come forth; to grow; **ka bah**, to grow out of (something).
- 18-19 **adigoo . . . taagan**, 'while you (if you) walk or stand'; see N8/7A(b).
- 19 **taagan (wu taagna)** (A and v4), standing, erect; cf. **taag** (v1).
- 20A **ka 'eli** (v2), here: to stop; to prevent; to avert; see N14/10A.
- 20B **'esho = 'eliyo**.
- 23-25 **waa . . . raba**, 'it (the remedy) consists of your holding your head with both hands all the time and pressing down the two horns, so that they may not grow, and being careful not to get up.' For **adoo** see N8/7A(a).
- 24A **'daadi** (v2), to press; to press down.
- 24B **yay soo bihiin e**, 'so that they may not grow' (**yay** is equivalent here to **yaanay**).
- 24C **taagnaan -ta**, standing (not sitting or lying); being up and about; cf. **taagan** (A and v4), see N16/19.

N16/26—N16/43

26

rash yjdi (lit. 'he said rash'), 'he moved quickly'. Often, especially in an animated narrative or conversation, expressions of this kind are used, e.g.

Galaaskil baa qa' yjdi (lit. 'the glass said qa'), 'The glass broke'.
Aqalkil buu daf yjdi (lit. 'he said daf [into] the house'), 'He rushed into the house'.

Filiq bay kaga siisay 'aanlhi (lit. 'she gave out fili with the milk'), 'She drank the milk with a sucking noise'.

Shib qeh! (lit. 'say shib'), 'Be quiet!'

Mjndidil 'usbayd buu hilibkil haf kaga sjiyay (lit. 'he gave haf from the meat with the new knife'), 'He cut the meat (quickly and neatly) with the new knife'.

There is a great deal of fluctuation in the shape and the meaning of words like *qa'*, *daf*, *filiq*, *shib*, *haf*, and in fact the speaker may invent, on the spur of the moment, a new word of this kind to suit his particular need. Words of this kind have often unusual combinations of sounds, impossible in other types of words, and they often suggest, by the acoustic impression they give, the meaning they convey. I propose to call the words of this kind 'Imitative Words'. The Imitative Words usually occur together with the verb *sii* 'to give' and the verb *yjdi*, 'to say'. I propose to call the expressions where an Imitative Word occurs with the verb *sii* or *qeh*, 'Imitative Expressions'.

27 'qdaadshay = 'qdaadiyay.

28A ku hallee (v2), to leave something to someone; to entrust with.

28B uun, see N8/5(a).

29 qud, -da, see N1/2n.

30 waa tahay, see N4/3.

31A diq, -ka, the decaying flesh forming round an ulcer or septic wound.

31B hoq (v1), here: to scrape out; to clean.

35 boogtil bōgsātāy, 'the ulcer has healed' (not 'the ulcer which has healed'); bōgsātāy is an Independent Form of the Past Tense. See N1/11b.

36A baq (v1) see N2/8c.

36B haddaba (uncl.), 'well, if this happened then . . .' ('well, if your ulcer has healed, then you will not grow horns . . .'), cf. N1/8a and N4/5b.

37A anuun = ani + uun; for uun, see N8/5(e).

37B is lahaa, '(I) said to myself', 'I thought'.

39 'aqliwəynaana -ta, 'greatness of the mind', 'cleverness, wisdom'; cf. 'aqli -ga and wəyn (A and v4).

39-40 qbwannimo -da, wisdom and goodness; cleverness and benevolence at the same time; cf. qbwaan -ka, a wise and good person.

41 qāalīn, a young she-camel, not qāalīn, a young he-camel. A young she-camel is considered as a very acceptable gift.

42A buraanbur (v1), to compose, or to recite or sing a poem called buraanbur (-ka). This kind of poem is made by women only.

42B kala maadi (v2), to set apart, to keep apart.

43 buktiyo = bukta iyo.

17

1 This story, in a slightly different version, has been published in Maino's *La lingua Somala Strumento d'Insegnamento Professionale* on pp. 62-63 (see Bibliography.)

2 aabbow = aabbe + (the Exclamation Suffix) -ow; cf. N1/4b.

3 ha1, see N1/22a(c).

5A hqajayqaansan (A and v4), well versed in the heer (the Customary Law) and in its procedure. This word is used here with ka and indicates contrast ('better versed', 'more learned than'); cf. hqajo -da, matter; affair; problem; a legal case; a legal problem; cf. yaqaan (Irreg. Verb), to know; cf. Ar. h-w-j and y-q-n.

5B haddana (uncl.), see N6/5(b).

5C hqajadaad = hqajada aad, 'the legal case which you (enter as an arbitrator or judge)'. To be a good arbitrator is considered as a great achievement and a great deal of prestige attaches to peace-making, cf. N12/14b.

6A markil ba, see N1/14a(d).

6B heshil (v2), see N11/5c.

6C taan = ta aan, 'the one which I'.

8A kow, see N1/12a.

8B ta labaad, 'the second (matter, point, question)'.

8C qaqasho -da, thrift; cf. qaqo (v3c), to save (to be thrifty).

8-9 iqa ma qaqasho iyo ta'ab bādnid, 'you are not more thrifty and hardworking than myself', badan is often used after a Noun in similar constructions: e.g. nin hadal badan, 'a talkative man'; gabaq, quruh badan, 'a beautiful girl'; nin hoolo badan, 'a man who has many animals'.

9 iqa hoolo bādnid, 'you have more animals than I'. bādnid is the 2nd Person Singular of the IInd Paradigm, Present Tense (v4), see N11/5a(a).

10-11 naagahaygu naagahaaga ka qurho badan, 'my wives are more beautiful than your wives'. badan is the 3rd Person Singular of the IInd Paradigm, Present Tense (v4), see N11/5a(a), and naagahaygu has a SAS without which it would be naagahayga, see N11/5a(b).

11 qurho, pl. of quruh -da.

11-12 haddana 'arruurdaydu 'arruurtaada ka hunhun, 'yet my children are worse than your children'. hunhun is the 3rd Person Plural of the IInd Paradigm, Present Tense (v4), see N11/5a(a) and 'arruurdaydu has SAS without which it would be 'arruurdayda, see N11/5a(b).

12A 'arruurtaadaa = 'arruurtaada baa.

12B 'arruurtaadaa wānwanaagsan, 'your children are good', 'it is your children which are good', 'your children are better'; see N11/5a(b) and cf. N12/4.

13 ba, see N1/14a(b).

14 aan Kuu sheego, see N6/3b.

15 runtaa = runtaada.

16A ha yeesho e, see N7/10a.

16B marka u horraya, 'at the beginning', 'at first'; see N14/11-12.

17A shirkaan = shirka baan.

96

N17/17B-N18/8B

- 17B **fāqīlstaā**, equivalent to **fāqīlstaā** yoo, cf. N16/8E.
 18 **quuso** (v3c), see N16/4B.
 19A **hay** (v2), to have, to hold, to keep; **is hay**, to have a dispute with one another.
 19B **wah kala saara**, something or someone that reconciles; **kala saar**, to reconcile, to put apart.
 19C **kā'āa**, equivalent to **ka'aa** yoo; cf. N16/8E.
 21A **dee**, see N4/5A.
 21B **uun**, see N8/5(d).
 22A **gur** (v1), to pick up; to collect; **daar ka gur**, to take an oath from; cf. N2/1A.
 22B **wuhuun** = **wah+uun**, something (here: 'some suggestion, some solution') for **uun**, see N8/5(c).
 22-23 **markaasaa qolo ba gēes u dareertaa**, 'then each tribe goes in a different direction, i.e. they part peacefully'; for **ba** see N1/14A(b).
 23 **dareer** (v1), see N14/31.
 27 **sāhan -ka**, a reconnaissance for a good grazing area.
 28A **gurligayga**, 'my home; the area around my home'.
 28B **is u eeg**, to compare.
 29A **hadba** (uncl.), now and again; every time; again and again.
 29B **ka hoolaa u wanaagsan**, 'the one which is good for the flocks' (the site for the **reer** in an area good for the flocks).
 31A **naagahaaglyo** = **naagahaaga iyo**.
 31B **naagahaagaa** = **naagahaaga baa**.
 33A **til quruh laad** = **til quruh leh baad**.
 33B **hadba**, see N17/29A.
 33C **hidda-raa'** (v1), to choose a wife by her breeding; cf. **hiddo -da**, breeding, having good parents and ancestors and **raa'** (v1). It is a belief current among some Somalis that all qualities, good or bad, are inherited.

18

- 1A **inanlaygal -ka**, a man who lives with the tribe of his wife; cf. **inan -ta**; cf. **la**, 'with' and **ygal** (Irreg. Verb), 'to stay'.
 1B **hamo** (v3c), to speak about a person in his absence (favourably or unfavourably); cf. **han -ta**, speaking about a person in his absence.
 5A **qibaadi** (v2), to give a 'qibaad'; **qibaad -da** is a gift given to a married couple by the kinsmen of the wife.
 5B **yaradsoor** (v1), to return a part of the marriage payment (paid to the family of the bride). It is the custom that a part of the **yarad** (marriage payment) is returned. The amount returned is often indicative of the pleasure (or displeasure) of the wife's kinsmen with the husband; cf. **yarad -ka**; cf. **soor** (v1), to give food, to feed.
 7 **wuhuu sii wado ba**, 'after he had been driving the camels (all day) away (from the place he had left)'; see N1/13-14.
 8A **fur** (v1), here: to unload the camels.
 8B **markuu furay reerkii**, 'when he unloaded the **reer**' (i.e. the luggage of the **reer** which includes the movable houses and all the other possessions).

8-9 **reerkii aynu**, 'the **reer** which we (moved from)'.

- 9 **muraad -ka**, intention; plan; something one wishes to discuss; affair; matter; business; cf. Ar. **r-w-d**.
 10 **heree** (v2), see N15/27B.
 12A **'aweys -ka**, evening; **'aweys hore**, early evening; **'aweys dambe**, late evening.
 12B **goor ay 'aweys dambe tahay**, 'when it was (is) late evening'; cf. N1/17-18.
 12C **dqgmo -da**, see N1/14B.
 13A **reerkuu** = **reerka uu**, 'the **reer** which he (moved from)'.
 13B **dyleed -ka**, the area near and around the enclosures in a nomadic village.
 13C **reerkuu ka gūuray dyleedkijisil**, '(in) the **dyleed** of the **reer** from which he had moved'.
 13D **han -ta**, see N18/1B.
 13E **dqgaystay**. It is implied here that the man was eavesdropping.
 14 **nin reerkil yah**, 'a man who was (of) the **reer** (i.e. who belonged to it)', cf. N13/9A.
 15 **myddo -da**, see N16/3A.
 16 **walbaan** (uncl.), each in his turn, everyone one by one. This form of **walba** is used only when directly addressing a person or persons.
 17 **Allaylee**, see N15/20.
 18A **gēesi -ga**, a brave man.
 18B **dqeqsi -ga**, see N2/3B.
 19 **leheje'lo -da**, love of livestock or possessions; thrift and good husbandry; cf. **je'el** (A and v4), fond of; liking.
 20 **ragyaaqaaan -ka**, a person who has a good knowledge of men, who knows how to deal with people; cf. **rag -ga** and **yaaqaaan** (Irreg. Verb), to know.
 22 **intaa**, '(all) that time'; see N1/10(a).
 23 **fod -da**, a tuft of hair on the top of the head worn by girls who are not yet of marriageable age. (But note that in the **Qgaadeen** a tuft of hair on the top of the head is worn by girls of marriageable age.)
 24 **wuhuu ku humaa**, 'the thing in which he was bad'.
 25A **kaadi -da**, urine.
 25B **kaadidaanu** = **kaadida baanu** = **kaadida baa+aan+uu**; for **aan** see N1/15B.
 25-26 **kaadidaanu la fogaan jirin**, 'he used not to go far with his urine' ('he did not go far enough away from the huts to pass water').
 27A **intuu**, see N1/10(b).
 27B **haddaan** = **haddā baan**, 'now I...' (cf. **haddaan**, 'if I', 'when I'); cf. N9/11A.

19

- 1A A different version of this story is given in Kirk's *A Grammar of the Somali Language* on p. 155 (see Bibliography).
 1B **wahaan** = **wah** + the Particle **aan**; see N1/15B.
 1C **wahaan daa'ad ahayni**, 'things which are not honest (honesty)'.

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- 1D **dabaday** = **dabada bay**, 'at the end they . . .'.
 1E **wahaan daa'ad ahayni** agrees with **humaadaan**, and has SAS without which it would be **wahaan daa'ad ahayn**.
 1F **wah** often agrees with the 3rd Person Plural of the Verb.
 1G **daa'ad -da**, honesty; goodness; cf. Ar. **t-w-**.
 4 **heelad -da**, see N14/1A.
 5A **dama** (v1), see N1/2c.
 5B **intli kale**, 'others, the rest'; see N1/10(a).
 5C **kaloo** = **kale oo**.
 7A **illayn**, see N1/3D.
 7B **hqoggu** could be substituted here by **hqoggisu**, 'his strength'.
 7C **intaa**, 'that amount', 'that much'. Here the narrator would by gestures give some indication of the great strength of the lion; see N1/10(a).
 7D **le'eg**, see N16/18A.
 8 **maynu is ka qabanno**, see N8/6-7.
 10A **adaa mas ah**, 'you are a snake (as you are a snake)'; see N11/5A(a) and (b).
 10B **intaad** see N1/10(b).
 10C **mis'ilil -sha**, see 15/25D.
 11A **markuu . . . gelayo**, 'when he comes in in the evening', 'when he comes home in the evening'.
 11B **qalla** (v1), to bite suddenly and quickly.
 13 **qalla'o -da**, a sudden, quick bite.
 14 **nin d'ilg qaba**, 'a man who has blood (on his conscience)'. The snake after having committed murder preferred to remain hidden in the thorny fence.
 15 **khayaano -da**, see N4/1B.
 16A **waar, waa dabka**, 'it is the fire' (it is you, the fire, that I am speaking to). This construction is often used when addressing people, e.g. **waar, waa ninka**, 'it is you, the man, to whom I am speaking'.
 16B **maskan l'baahil d'ilay**, 'this snake which killed the lion'.
 16-17 **wah inaga reebi maayo**, 'he will not leave us alone'; lit. 'he will not leave things from us'.
 17 **beruu** = **berri buu**.
 19 **adaa dab ah**, see N19/10A.
 21 **haddana**, see N6/5(a).
 22A **dabkan arladil wada gubay**, 'this fire which burnt the land altogether'.
 22B **arlo -da**, land, country, field, world; cf. Ar. **r-d**.
 25A **inta**, equivalent here to **intay**, see N1/10(b).
 25B **kahayso** (v3c), to drive for oneself; cf. **kehee** (v2).
 27 **haquubgaal -ka**, a vessel for milking camels; cf. **haquub -ka**, a milking-vessel and **geel**, camels (in **Banaadir** the form **gaal** is used for a camel).
 28A **sibir -ta**, the back of the knee; camels are very ticklish there.
 28B **hoor -ka**, froth of milk.
 29A **hadda** (uncl.), see N9/11A.
 29B **daa'adeey** = **daa'ad** + the Exclamation suffix **-eey** used normally with feminine Proper Names; see N11/11c.

- 29C **'ar** (uncl.), 'I dare you to do it!' (especially used in games or wrestling).
 29D **ka**, here: 'on'.
 29E **saaran** (**wuu saarnaa** or **saarraa**) (A and v4), placed on, lying or situated on; cf. **saar** (v1).
 30-31 **harraati** (v1A), to kick; cf. **harrati -da**, a kick.
 32A **djirri** (v2), to encourage, to encourage by showing an example.
 32B **hadda** (uncl.), see N9/11A.
 33A **bqoddoo** = **bqodday oo**.
 33B **harraati -da**, see N19/30-31.
 33-34 **hashil** agrees with **gqysay** and has SAS without which it would be **hashil**.
 34A **kala gqysay**, '(the she-camel with her kick) split the belly (the liver) of Deceit'.
 34B **daa'addil** agrees with **haqday**, but **hashil** does not. 'Honesty was left to the camel', i.e. Honesty remained and became the sole owner of the camel.

20

- 1A **sqoryee** (v2), to give food to guests or travellers; cf. **soor -ta**; **soor** (v1), to give food (to a person); cf. **sqoryo -da**, food given to the guests.
 1B **ninkil . . . sqoryeeyay** (lit. 'the man who was given food from his own flocks'), 'the man who (as a guest) was given food which consisted of the meat of his own animals'; for the use of **ka** here, see N6/3c.
 2-3 **isagoo . . . wata**, 'while he was travelling with many theological students'; see N8/7A(b).
 2A **ina** 'Ali Qablah, see N5/2A.
 2B **ardo -da**, students (collectively); cf. **arday -ga**, a student.
 3A **her -ta**, a group of students who accompany an itinerant teacher of Moslem Theology and Law; an itinerant or permanent theological school.
 3B **wado (wata)** (v3c), to drive for oneself, to have with oneself; cf. **wad** (v1).
 3C **hqyo** (v3c), see N10/2A.
 3D **sabool -ka**, a poor person or persons (but not quite destitute); poverty.
 4A **neef -ka**, any domestic animal; cf. **neefso** (v3) and **neef -ta**.
 4B **ahmin -ka**, an animal especially fattened for sale or gift.
 6-7 **faro badan**, 'numerous'; cf. **far -ta**, 'finger', and **badan** (A and v4).
 7 **ha yeesho e**, see N7/10A.
 8A **'arrawsho** = **'arraabiyo**.
 8B **'arraabi** (v2), to cause someone to travel in the afternoon (here: to do so by refusing hospitality); cf. **'arraw** ('arraaba) (v1), to go on a journey in the afternoon. The travellers if they continued their journey might not reach any human dwelling before night, and it is both inconvenient and dangerous to spend the night out in the wilderness.

- 8c **ardaa -ga**, an enclosure for people; unless there is rain, only the children, old people, and married people sleep in huts. Usually there is a separate enclosure for guests, cf. N14/19b.
- 8d **gogol -sha**, see N14/20a.
- 9a **adigii martidu wadatay**, 'the sheep and goats which the guests had with them'.
- 9b **ku dar** (v1), see N6/4b.
- 10 **qalqal** (v1), to slaughter several animals; cf. **qal** (v1).
- 11a **ba**, 'both'; see N1/14a(b).
- 11b **dqergii** (v2), to make someone satiated; cf. **dqereg** (v1c), to become satiated.
- 12 **is tiqii 'tag'**, 'said to themselves: go!' i.e. 'decided to go'.
- 13 **ina 'Ali Qablah oo ardadii qeh faqdiya**, 'Ina 'Ali Qablah while he was sitting among the students'; see N8/7a(b).
- 14a **shlikh -a**, a sheikh, an old, wise, and pious man; cf. Ar. **sh-y-kh**.
- 14b **miyaa**, see N14/13b.
- 15 **soo'** (v1), see N2/10, here: to divide (animals) according to their owners and destination.
- 16a **su'aal** (v1), see N15/11a.
- 16b **raalli** (uncl.), pleased with; lenient with; **raalli iga ahaw**, pardon me, excuse me; cf. Ar. **r-q-y**.
- 18a **dul -sha**, patience.
- 18b **samir -ka**, forbearance; the virtue of reconciling oneself easily to a loss or injury received, and of not bearing any hatred or resentment against those who have caused it; cf. Ar. **s-b-r**.
- 18c **wahaad leedahay**, 'what you have', 'which you have'. **Ina 'Ali Qablah** was reputed for his patience and forbearance, which are considered as very important virtues in Islam.
- 19a **deyran**. Very often a Somali man of religion quotes a word or phrase from the Qur'an as a kind of oath used expletively in conversation. He may have his favourite expression which often becomes well known and even gives rise to a nickname. **Ina 'Ali Qablah's** favourite expression was **deyran** which is most probably the Arabic word **ṭayr(an)** 'the birds', taken from the Sura of the Elephant. The word refers to the miraculous birds, the **abaabiil**, which threw stones at an army marching against Mecca. By association with its context **deyran** is a word of encouragement and trust in God's mercy.
- 19b **ikhwaan**, the Arabic word for 'brothers' or 'brethren'. Arabic words are often used by learned men in conversation; cf. Ar. **ikhwaan(un)**, pl. of **akh(un)**.
- 20a **Kaaga** = here: **Ku+u+ka**.
- 20b **Kaaga warrāmāy**, 'I shall tell you about it'. The Somali Past Tense sometimes has to be translated by the Future Tense in English.
- 20c **warrāmāy** is the 1st Person Singular Past Tense, Independent Form, see N1/11b.
- 20d **haddaanan dul badnayn**, 'if I were not patient'.
- 20-21 **wahaas oo dad ihi** (lit. 'that thing which is people'), '(all) those people'; cf. N13/9a.
- 21a **raa'een**. Negative Conditional, see N10/9b.

- 21b **wayga** = **waa iga**.
- 21c **ka had**, here: to remain behind; to leave (someone) by remaining behind.
- 21d **intaa**, see N16/7c.
- 22a **wad** (v1), is used here in the sense 'to control, to manage'.
- 22b **ta samirka**, '(as for) the one of the forbearance', i.e. 'as for the matter of my forbearance'.
- 22c **Kaa** = **Ku+ka**.
- 22d **idii**, 'I shall tell (you)', 'I tell you'; cf. N20/20b.
- 22-23 **Mar . . . tiiraanyoodo**, 'once something passes me I don't brood over it', i.e. 'If I suffer a loss or injury I never brood over it'.
- 23 **tiiraanyood** (v3b), see N10/11.
- 24 **haddaba** (uncl.), 'well, in that case . . .'. ('Your words are very noble, well, in that case I can dare to tell you that the animals I had killed for you were not mine but yours.') Cf. N1/8, N4/5b, and N16/36b.
- 27a **adi yaa** = **adi yah baa**.
- 27b **qg** (A and v4) see N1/15c.
- 27c **hoolo . . . qgyahay** (lit. 'as for animals, people know fifty about me'), 'as for animals, people know that I have (only) fifty'.
- 33 **immisaa** = **immisa baa**.
- 34 **qaado** (v3c), see N16/12b.
- 35 **adigoo sabool ah**, 'you, being a poor man' . . ., see N8/7a(a).
- 36a **wah kasta noo qal**, 'kill for us whatever (you like)', 'kill for us anything'; 'whatever you killed for us (whether your animals or our own)'.
- 36b **waa inaannu Kuu abaal gudnaa**, 'we (excluding the person spoken to) must pay to you the debt of gratitude'; for **abaal** and **gud** see N13/1b and N13/1a.
- 37a **halkaasaa . . . ku hoolaystay**, 'in that way the man acquired (more) flocks'; see N1/22a(b) and N1/22b.
- 37b **hoolayso** (v3c), to acquire domestic animals for oneself; cf. **hoolo -ha**.
- 37c **'eeb -ta**, a disgraceful action; the feeling of shame resulting from having done something shameful or evil. It is considered shameful among the Somalis to refuse hospitality to guests and travellers. Cf. N10/3a and N13/1a. Cf. Ar. **'-y-b**.

- 1-2 **[ka qimo]**, 'to die from', i.e. to leave someone by dying; to bereave.
- 3 **qab** (v1), see N16/1b.
- 4 **'qalaali** (v2), to chew.
- 6 **dareer** (v1), see N14/31.
- 7a **ka**, here: 'on'.
- 7b **dul -sha**, top; above; over.
- 7c **siduu**, 'as he . . .'.
- 7d **gabbal -ka**, sunset.
- 8a **hooyo** (v3c), see N10/2a.

- 8B **wāa -ga**, see N10/3B.
 9 [bəri] (v1A and v1C), see N10/3C.
 9-10 **markaasuu ninkil hābāashā dūl fāqdiyāy arkay**, 'then he saw the man who was sitting over the grave'; if it were **markaasuu ninkil hābāasha dūl fāqdiyāy arkay** it would mean then 'the man who was sitting over the grave saw (him, her, them, it)'.
 11 **warayso** (v3C), to ask a person for the news; cf. **war -ka** and **warran** (v1).
 11-12 **ninkil nāagtū ká qimātāy** agrees with **warramay** and **yidi**, but **ōdaygil** does not; if it were **ninkil nāagtū ká qimātāy** and **ōdaygil**, **odaygil** would agree with these verbs and not **ninkil naagtu ka qimatay**. The meaning then would be opposite.
 14 **mahaa . . . qigay**, 'what put you over the grave?', 'what made you stay over her grave?'
 15A **heblaayo** (uncl.), a feminine form of **hebel** 'so and so . . .'.
 15B **naf -ta**, soul; life.
 15-16 **ma naf baan filanayaa?**, 'shall (can) I hope for a (happy) life?'
 16A **haygaga = ha igaga = ha i+kaga = (here) ha i+ka+ku**.
 16B **Halkaygaa naftu haygaga bahdo**, 'may the soul come out of me in that place of mine' (the man wanted to die on the grave); for **hal -ka**, see N1/22A(a).
 17 **mindāa** (uncl.), perhaps, may be.
 19-20 **afadaadan qimatay**, 'this wife of yours who died'.
 20 [je'law] (v3A), to love, to like; cf. **je'el** (**wuu je'laa**) (A and v4) fond of; liking.
 21 **soortay = soorta bay**.
 22A **ma wahay kula tahay**, see N12/7B.
 22B **inaan = in+(the Particle) aan**; for **in** see N1/10(d), for **aan** see N1/15B.
 22C **inaan naag kale sidaa yeesheen**, 'that another wife would not have acted like that'.
 22D **yeesheen**, see N10/9B.
 24 **waa intaasaad mid ka wanaagsan heshaa ye**, 'so that you may perhaps find a better one'. The constructions **waa+intaasaan** (**intaasaad**, **intaasuu**, **intaasay**, &c.) can be rendered into English by 'so that I (you, he, she, &c.) may . . .', 'as I (you, he, she, &c.) may perhaps . . .' or 'as it is likely (very likely) that I (you, he, she, &c.) . . .'. E.g. **Bal dakharkil ku noqo waa intaasuu ku dawweyaa ye**. Go back to the doctor so that he may treat you (. . . as he may perhaps treat you . . ., as it is very likely that he will treat you). **Hoolaha wah ka kahayso waa intaasaad Hirsi yoo maqan 'eelkil tagtaa ye**. Drive some of the animals for yourself (take some animals for your sustenance) as it is likely that you may go to the well while **Hirsi** is (still) away.
 25 **foororso** (v3), to bend down, to stoop when one was in a different posture before doing so (this posture is considered a sign of perplexity or worry); cf. **fooror** (v1), to remain bent down, to remain stooping; cf. **foorori** (v2), to cause someone to bend down or stoop.
 26A **maad sidaa yeeshid?**, see N8/6-7.

- 26B **inta**, equivalent here to **intuu**, see N1/10(b).
 27A **Allaylee**, see N15/20.
 27B **runtaa**, see N17/15.
 28 **tii**, 'the one (whom he now married)'.
 29A **bise**, see N1/15G.
 29B **kuluu yimi** (perhaps **kol uu yimi**, 'a time at which he came'). This rather obscure expression could be translated by 'to his astonishment' or 'and in fact'.
 29C **ba** (uncl.), see N1/14A(c).
 30 **dam'ad -da**, taste (good quality of the food).
 31A **wahtar -ka**, nourishment, value; cf. **wah-** and **tar** (v1).
 31B [**roon**] (A and v4), better; bigger; **roon** is here the main verb of the sentence; see N11/5A.
 31-32 **afadii ka qimatay habaashqediil**, 'the grave of the wife who died'.
 32A **kallah** (v1), to go on a journey in the early morning.
 32B **dab kula soo kallahay**. It is not a Somali custom to burn a grave and in fact it would be hardly possible to do so as graves are made of stones and earth. In the story use is made of a very common expression **haddaan sidaa yeelo habaashayda gub**, 'if I do so burn my grave (after my death)'. This obscure expression, whatever it might have meant in the past, now means, 'If I do so, don't even honour my memory after I die'. By introducing this expression the story acquires a somewhat ironical and fantastic turn, not uncommon in Somali folk literature.
 33A **jid -ka way**, path.
 33B **haggaad = haggge baad**.
 34-35 **Naag beri qowayd iga qimatay baan habaashqeda soo gubayaa**, 'I am going to burn the grave of a wife of whom I was recently bereaved'.
 36A **waayo** (uncl.), why?
 36B **khayaanee** (v2), see N4/1B.
 38 **inta**, equivalent here to **intay**, see N1/10(b).
 39A **qee'aan -ka**, juice.
 39B **'ajil -ka**, meat or fruit from which all the juice has been taken away.
 44 **may = ma'ya**.
 45 **maallintii horaad**, 'the earlier day when you (were weeping over the grave)'.
 47 **adoo ilko la'**, 'you being toothless', 'as you were (are) toothless'; see N8/7A(a) and (b).
 49 **faatehee** (v2), to say the prayer called **Faatoho -da**. This prayer is the **Ar. Faatiha**, the opening Sura of the Qur'an; **u'faatehee**, to say this prayer for someone. The old man advises the man to pray for his departed wife.
 50A **wahaanad = wahaad na** (the Conjunction **na**); **Wahaanad qgaataa**, 'and what you (must) know . . .'.
 50B **bani Aadan -ka**, sons, children of Adam, i.e. people; cf. **Ar. banil Aadam(a)**, the Oblique Case of **banuu Aadam(a)**.

104

N21/50-51—N22/16D

50-51 **banl**... **wanaagsan**, 'as for the children of Adam, whatever good person you may see, there is (always) someone (in the world) who is better'. For **wanaagsan** in line 51 see N11/5A.

51A **ba**, see N1/14A(a).

51B **uun**, see N8/5(c).

22

- 1 **'Igaal Bowkah**, the hero of this story was a well travelled and adventurous man. He was well known among his kinsmen for his strange tales and his sense of humour though his fame has not spread generally among Somalis. He died some time before 1939 at an advanced age.
- 2 **ta'abir** (v1), to go away from one's tribe in order to earn and save some money; cf. **ta'ab -ka** and Ar. **t-'b**.
- 5 **[diti]** (v2) or **[duti]** (v2), to limp, to be lame.
- 6 **maalin maalmaha ka mid ah**, 'a day which was one of the days', i.e. 'one day'.
- 7A **Joonisbaag** Johannesburg.
- 7B **[beel]** (v1), to lose; to find oneself without (something).
- 7C **dama'** (v1), see N1/2C.
- 7-8 **Markaasuu**... **qabto**, (lit.) 'Then he decided to go to another town (on a journey) to which from that one in which he was at that time one spends four nights (four night-rests)', i.e. 'Then he decided to go to another town four nights distant from the town where he was'.
- 8 **dah** (v1), to stay for the night in a place intermediate between the point of departure and the point of destination, on a journey; to have a night's rest during a journey. This verb is often used in expressions describing distance.
- 9A **gini -ga**, a pound (20 shillings); cf. English 'guinea' (21 shillings).
- 9B **hayso** (v3c), to have for oneself; to own; cf. **hay** (v2), to hold, to keep.
- 9C **berigaa**, 'that time'.
- 9D **mooddikaar -ka**, a motor-car; cf. English 'motor-car'.
- 10A **reelwey -ga**, railway; cf. English 'railway'.
- 10B **dayuuradi**, Note the suffix -l (SAS) on the last noun of the group: **mooddikaar iyo reelway iyo dayuuradi**.
- 10C **toona** (uncl.), neither... nor...
- 11A **sod'aal** (v1) to travel, cf. **sod'aal -ka**.
- 11B **biddood -ka**, slaves, servants, carriers.
- 11C **bahal -ka**, see N5/5A.
- 12A **hamag -ga**, hammock; cf. English 'hammock'.
- 12B **maantil** = **maallintii**.
- 12-13 **isagoo**... **haysta**, see N8/7A(a) or (b).
- 14A **biddoodka dadka qaadaa**, 'the slaves who carry (take) the people'.
- 14B **qaado (qaata)** (v3c), here: to charge (a price or fee), cf. N16/12B.
- 16A **gelin -ka**, one-half of the day; a part of the day.
- 16B **so'day**, see N5/4B.
- 16C **keleb -ka**, a dog; cf. Ar. **k-l-b**.
- 16D **bulbul -sha**, thick hair; wool; mane.

16-17 **nin keleb wanaagsan oo bulbul weyn oo jib ah wata**, does not agree with **arkay**. If it did it would be **nin keleb wanaagsan oo bulbul weyn oo jib ah wataa**; -**uu** (in **buu**) agrees with **arkay**.

17A **jib -ka**, for sale; anything offered for sale; cf. **jibi** (v2) and **jibso** (v3).

17B **wado** (v3c), see N20/3B.

17C **tuuladoo** = **tuulo** + the Demonstrative **too**; 'that village', 'that village yonder'.

17-18A **tuuladoo hore**, 'that first village', 'that village in front'.

17-18B **aad tuuladoo hore ka sii jibsatid**, 'may you sell (the dog) in that village in front', 'sell (the dog) in...'; for **aad**... **jibsatid**, see N6/3B.

18A **ka sii jibsatid**; **ka** may be translated here as 'in' (the village); **ka jibso** is ambiguous and may mean either 'to sell something in (a place)' or 'to buy something from someone'.

18B **ma'aash** (v1), to make a profit on something; to earn; cf. Ar. **'-y-sh**; for **aad**... **ma'aashid** see N6/3B.

18C **silso** (v3c), to pay (for something with something); to barter; cf. **sii** (v2).

19A **'abbaar -ka**, see N12/11A.

19B **so'day**, see N13/16A.

20A **inaanu** = **in** (N1/10(d)) + **aan** (N1/15B) + **uu** (a Subject Pronoun).

20B **shurug -ga** (an old and rare word), a cigar; cf. English (from Tamil) 'cheroot' (?).

20C **sido** (sita) (v3c), see N12/6A.

20D **inaanu**... **sidan**, 'that he did not have with him...'.
20E **shurugguu** = **shurugga buu**.

21A **nfn** does not agree with **silstay**, if it did it would be **nfn. uu** (in **markaasuu**) agrees with **silstay**; 'he gave a man the dog for a cigar'.

21B **habbad -da**, one; a piece, bullet; a round of ammunition; **habbad sigaar ah**, a cigarette; **habbad shurug ah**, a cigar; cf. Ar. **h-b-b**.

22A **makhrib -ka**, see N13/8A.

22B **dqal -ka**, tiredness; exhaustion; cf. **dqal** (v1).

22-23 **isagoo**... **daran**, see N8/7A(a) or (b).

23A **u**, here: 'on account of; because of'.

23B **il daran**, see N16/8C.

26A **hagaaf** (v1) to plough, to dig.

26B **dooho -da**, a valley full of vegetation.

27 **miro** (v3c), (of animals) to graze by night; cf. **mir** (v1), to let animals graze by night; to attack by night.

27-28 **tuuladii**... **deysay**, 'the (people of the) village let the donkeys into the valley'.

28A **mar -ka** (when used without a Definitive), 'one time', 'a moment', 'at one moment', 'once'.

29A **uun**, see N8/5 both (d) and (e).

29B **sidaa**. Here the narrator would show by gesture and facial expression how **'Igaal** looked at the donkeys.

30A **uun**, see N8/5(e).

30B **amarka jlaahay**, '(by) the order of God', 'by God's command'.

106

N22/30c—N22/43-45

- 30c **dayah** -a, moon; a day of the lunar month; **dayah shan iyo tobnraad**, the (full) moon on the 15th day of the Moslem lunar month. As the moon was full 'Igaal could see everything very well.
- 31 **uun**, see N8/5(e).
- 32A **maad** . . . **dq̣a'did**, see N8/6-7.
- 32B **arrin -ka** = **arrin -ta**.
- 32C **uun**, see N8/5(e).
- 33A **feker** (v1), to think; to contemplate; cf. Ar. **f-k-r**.
- 33B **dj'i**, from **dq̣a'** (v1).
- 33C **uun**, see N8/5 both (d) and (e).
- 34A **dq̣eh -da**, middle, waist.
- 34B **duubo** (v3c), to twist; to knot, to tie around for oneself, cf. **duub** (v1), to make into a thin and narrow shape, to twist (a rope), to tie round (a turban or cloth). 'Igaal fastened well his clothes to be ready for any emergency.
- 35A **abley -da**, a wide and short dagger.
- 35B **haqkil** = **haqkihi**; **haqko** is the pl. of **haqig**.
- 36A **hiqhiqo** (v3c), to tie for oneself, several times or several objects; cf. N8/1b.
- 36B **gqogqoo** (v2), to cut several times or several objects; cf. **gqo** (v2).
- 36C **jare -ha**, a bridle (which can be made of leather or of rope).
- 37A **qabso** (v3), to catch, to seize.
- 37B **intuu** . . . **joojlyay**, 'stopping it (the mule) near a big stone', 'after he had stopped . . .', see N1/10(b).
- 38 **dq̣enged -da**, a small stick, a blow with a small stick.
- 39A **halkaa**, '(in) that place', see N1/22a(a).
- 39B **'aanagaleen -ka**, big veins on an animal's belly; cf. **'aano -ha** and **gal** (v1). It is believed that in female animals milk comes through these veins into the udder.
- 39C **afar** for **afar dq̣engedood**, 'four blows'.
- 39D **ku jild**, to hit someone or something.
- 40A **hanuunso** (v3), to suffer pain; cf. **hanuun -ka**; cf. **hanuujl** (v2), to cause pain.
- 40B **intuu**, see N1/10(b).
- 40C **qoob -ka**, a hoof.
- 40D **qoob iyo qaylo is ku dar**, 'to mix a hoof with a cry', i.e. 'to run fast braying at the same time'.
- 40-41 **haggil dameeraa**, '(towards) the place of the donkeys', i.e. 'towards where the donkeys were'.
- 41 **[afarqaad]** (v1), to gallop; cf. **afar** and **qaad** (v1).
- 42 **humbaallee** (v2), to spread one's arms like a bird and to wave them (in order to frighten).
- 42-43 **dq̣urwaayce** (v2), to shout like a hyena; cf. **dq̣urwaa -ga**, N11/3A.
- 43 **intay**, see N1/10(b).
- 43-45 **markaasaa** . . . **dideen**. This sentence might be clearer if we transpose the words as follows: **Markaasaa dameeril, intay qoob iyo qaylo is ku dareen, waddadli haggil 'Igal Bowkah u sq'day qaban jirtay u dideen**. 'Then the donkeys, galloping fast and braying, ran in fright to (towards) the road which led ('which used to take') to the direction in which 'Igaal Bowkah was going'.

44 **sq'day**, see N5/4b.45 **[did]** (v1), to be frightened; to run in fright.46A **is u**, together.46B **beheen**, from **bah** (v1).46C **[tar]** (v1), to be of use; to help; to be able to do something about (something).47A **sidaas**. Here the narrator might illustrate by gestures and facial expression how the robbed villagers looked at the disappearing donkeys.47B **uun**, see N8/5(d).47C **illayn**, see N1/3b.48 **waday**, see N5/4b.49A **waa -ga**, see N10/3b.49B **[berl]** (v1a and v1c), see N10/3c.49-51 **tuyladli uu soo dq̣a'ay tuulo labalugoodku laba habeyn uga dq̣aho sq̣yladdedil dameeril soo tubay**, 'he stopped the donkeys in the market place of a village on the journey to which from the village, which he ('Igaal) had robbed, a person going on foot spends two nights (two night-rests)'.50A **labalugood -ka**, a person who goes on foot; cf. **laba** and **lug -ta**.50B **sq̣ylad -da**, a market place; market.51A **tub** (v1), to stop a herd of animals or a group of marching people.51B **arlo -da**, see N19/22b.51C **baqaal -ka**, mules (collectively); cf. **baqal -ka** and **baqal -sha**; cf. Ar. **b-gh-l**.52A **baanay** = **baa** + the Particle **aan** + the Subject Pronoun **ay**; for **aan** see N1/15b.52B **gq̣el baanay lahayn**, 'they had no camels'.53A **maris -ka**, average; more or less; about; cf. **mar** (v1).53B **blse**, see N1/15a.53-54 **ninkli haddeer fakhrlga qq̣bay**, 'the man who at that time (before he had looted the donkeys) was poor (had poverty)'.54A **haddeer**, 'that time'.54B **fakhrl -ga**, poverty; cf. Ar. **f-q-r**.54C **mirid -ka**, a minute; a moment; cf. English 'minute'.55 **[bq̣uhsan]** **[(bq̣uhsama)]** (v1), to become full; cf. **bq̣uh** (v1), to be full; **bq̣uhi** (v2), to fill; **bq̣uhso** (v3), to fill for oneself.56A **[badan -ka]**, (always used with the Possessives) the majority of; most of; cf. **badan** (A and v4).56B **intuu**, see N1/10(b).57 **dq̣ereg** (v1c), see N20/11b.58 **jeedlo** (v3), to whip a riding animal so as to urge it forward; cf. **jeedal** (v1), to whip; cf. **jeedal -ka**, a whip.59 **Darban**, Durban (the town in South Africa).61 **isagoo suuq marayuu** = **isaga oo suuq maraya buu arkay**, 'passing a market place he saw . . .', for **isagoo**, see N8/7A(a).62A **tq̣agtaagan**, pl. of **tq̣agan**; see N16/19.62-64 **waa tli gq̣elayaga 'ol qaadaa yoo 'qdow i dlla inaan 'ayn-kaasu 'aynkaas ahayn**, 'may an attacking band take our camels and

may an enemy kill me, if it is (or was) not so'. This construction is obscure and difficult from the point of view of grammar. It is, however, very often used in oaths when the speaker invokes on himself misfortunes as a punishment, if what he says is not true. Compare a similar expression *waa tii habbadi lgu qa'daa inaanen run shęegin*, 'may a bullet hit me if I have not told the truth'. Cf. N8/15-16.

- 64 *intuu*, see N1/10(b).
 67A *baanay*, see N22/52A.
 67B *fil* (v1), to expect; cf. *filo* (v3c), to expect, to hope for.
 67C *baanay ka filleyn*, 'they were not expecting'.
 71A *warayso* (v3c), see N21/11.
 71B *feerman -ka*, a fireman or firemen: a stoker or stokers in a ship; cf. English 'fireman'.
 72A *nala*, 'with us' (with us on board).
 72B *soo galay*, 'entered (the port)'.
 74A *kabtan -ka*, a captain; cf. English 'captain'.
 74B *Kuu = Ku + u*, 'you to (the captain)'.
 76 *qoro* (v3c), to write for oneself; to enlist; to take on (the staff or crew); cf. *qor* (v1).
 76-77 *halkaasaa*, see N1/22A(b).
 77A *belo -da*, evil; trouble; a wicked deed; a reckless deed, cf. N12/1A.
 77B *haddana*, see N6/5(b).
 79A *'Adan*, (feminine) Aden.
 79B *qolo -da*, tribe, people; any group of people who have something in common.
 80A *[hig]* (v1), to be near or adjacent to; to be a close relative of.
 80B *sheeke* (v2), to tell a story, to tell; to narrate; cf. *sheeko -da*; cf. *sheekayso* (v3c).
 81A *wahay nala tahay*, see N12/7B.
 81B *waallayd = waalnayd* from *waan* (A and v4).
 82-83 *oo mahaad . . . siisay*, 'and why did you give for the dog seven pounds you had?'.
 83 *isaga = is + uga* (*isuga* does not occur).
 84 *Mahaad se . . . siisatay*, 'and why did you barter (pay with) the dog for the cigar?'.
 85-86 *mahaan idin kala hadlaa*, 'What shall I talk about with you?' i.e. 'What is the use of talking to you?'.
 86 *kow*, see N1/12A.
 87 *sii*, 'away (from the speaker)' (cf. Bell, § 20).
 87-88 *oo haddaad . . . karaysaa*, 'if you see the (whole) world falling away from you (at that time), can you put it straight (and bring it back) towards yourself, by yourself alone?' i.e. when you see that all your chances are disappearing, can you bring them back to yourself, by yourself alone?
 88A *soo*, 'towards (the speaker)' (cf. Bell, § 20).
 88B *tqosi* (v2), to cause someone or something to get up or stand straight or upright; cf. *toos* (v1).
 89A *haddaba* (uncl.), 'well, in such a case . . .'. ('If you can't stop the

world from falling, well in such a case the best thing is to give it a good kick and let it fall properly'. Cf. N1/8, N4/5B, N16/36B, N20/24.

- 89B *laad -ka*, a kick; cf. *laad* (v1), to kick.
 90A *ha u qa'do e*, 'let it fall', see N6/3B.
 90B *sahal -ka*, misfortune, bad luck.
 91A *igu jilifo*, 'lies upon me', 'is upon me'.
 91B *kharrib* (v1), to spoil, to ruin, to destroy, to do harm to; cf. Ar. *kh-r-b*.
 91-92 *adoo . . . ma aha e*, 'unless you do something harmful to the world', 'unless you spoil your chances', see N8/7A(d).
 92A *sahalku Kaa ki'i maayo*, 'misfortune (bad luck) will not leave you ("get up from you")'. To understand why 'Igaal considered it good to act foolishly in his transactions about the dog and the cigar one has to take into account the Somali proverb 'Belo waa La falaa sidaad moqday ma noqoto e'. 'Often an evil or reckless action leads to unexpected effects', i.e. in great danger or in a hopeless situation where there seems to be no way out, a reckless, irrational action may bring better results than any attempts to carry out a wise and careful plan.
 92B *'alooladayg -ga*, 'strength of the stomach'; courage and endurance; cf. *'alool -sha* and *adag* (A and v4), N10/9A.
 92-93 *'alooladayg waa jlaahay wehelki* (a proverb), 'Courage and endurance are the best gifts from God one can have'. *jlaahay wehelki* cannot be translated literally.
 93 *wehel -ka*, a companion.

23

- 1A *faaliye -ha*, see N16/3B.
 1B *bilkeyd* (v1), to test; to try to find out by test, trick, or stratagem whether something is genuine and true; cf. Ar. *bl (a)l kayd(i)*, 'by trick', 'by stratagem'.
 2 *faal -ka*, see N16/12c.
 3A *je'el* (*wuu je'laa*) (A and v4), see N21/20.
 3B *dadku* agrees with *je'laa* and has SAS without which it would be *dadka*.
 3C *wah*, see N19/1F.
 3-4 *qofkii wāh kú yīmāaddāan bā*, 'every person to whom something has happened' (lit. 'every person upon whom something came') agrees with (*tēgi*)*jiray* and (*oqan*)*jiray* and has SAS without which it would be *qofkii wāh kú yīmāaddāan bā*.
 4A *ba* (uncl.), see N1/14A(b).
 4B *isaguu = isaga buu*.
 4C *faali* (v2), to divine by means of *faal* (N16/12c).
 5 *faaliyaa Soomaalidu*, 'the soothsayer (*faaliye*) of the Somalis', i.e. 'a Somali soothsayer'.
 5-6 *Faaliyaa Soomaalidu* agrees with *faaliyo* and *yid'aahdo* and has SAS without which it would be *faaliyaa Soomaalida*.
 6 *'aynkaasay = 'aynkaas bay*.

- 7A 'aynkaasaa = 'aynkaas baa.
 7B 'aynkaa iyo 'aynkaasaa La oqan jiray, 'this and that ("that and that") used to be said'. A soothsayer usually would not say what was going to happen, but would refer to what was already written or said about future events, i.e. what was decreed or predestined by God or Fate. Cf. N1/11c.
 8A dadkil ŷoo qammil agrees with je'laaday and has SAS without which it would be dadkil ŷoo qan.
 8B je'law (v3A), see N21/20.
 9 'aan -ka, see N2/29.
 10 warkijisii, 'his news', i.e. the news about the soothsayer.
 10-11 Markaasaa . . . yjdī. 'Then the sultan, when he saw how people praised the man, said to himself (thought, decided) . . .'.
 11-12 bal . . . hubso, 'ascertain (about) that man the extent to which his knowledge is genuine'.
 12A inta, 'the amount, the extent (to which his knowledge is genuine)', see N1/10(a).
 12B 'ilmi -ga, knowledge; wisdom; cf. Ar. 'l-m.
 12C ggaqsiisan (wuu ggaqsiisnaa) (A and v4), genuine, accomplished; cf. ggaqsi (v2), to cause to reach; cf. ggaq (v1).
 13-14 iyadoo . . . hayo, 'when people talked (talk) about the soothsayer in the assembly'; for iyadoo, see N8/7A(e).
 14A hay (v2), see N17/19A.
 14B wahay ila tahay, see N12/7B.
 14C inaan = in + the Particle aan; for in, see N1/10(d); for aan, see N1/15B; inaan nlnkaasu wahba oqoon, 'that that man does not know anything'.
 15 hikmad -da, wisdom; knowledge; cf. Ar. h-k-m.
 15-16 nin ka hikmad badan, 'a man wiser than he'; cf. N17/8-9.
 16A arag = arkin.
 16B il doona, 'look for him for me'.
 17 su'aal (v1), see N15/11A.
 18 dee, see N4/5A.
 18-19 haddil kale, 'otherwise'.
 19A khaayin -ka, see N4/1B.
 19B qoortaan = qoorta baan; see N8/8B.
 20 Alla, here: 'God', 'by God' (an oath); cf. Ar. 'l-h.
 23 bēlediye -ha, a messenger of a sultan whose duty consists of summoning people before the sultan; cf. Ar. b-l-d.
 23-24 wahay . . . doonaan ba, 'after they had been looking for the man (for some time)'; see N1/13-14.
 25 wa' (v1), to call (an assembly).
 26 [shir] (v1), to assemble, to meet for an assembly or council; cf. shir -ka.
 27A ma adaa dadka ku yjdī, 'is it you who said to the people . . .'.
 27B adaa . . . yjdī. When the Emphatic Pronoun adi (ga) or idin (ka) is the Headword of a Nominal Complex and agrees with a Verb within the same Nominal Complex, it agrees with the 3rd Person Singular Masculine of the Verb and not with the 2nd Person Singular or Plural.

- The same type of agreement takes place when the Emphatic Pronoun adi or idin is followed by baa, e.g. Adigaa yjqiin. You knew; Idinkaa yjqiin. You (pl.) knew.
 27-28 wah baan aqaan, 'I know something', i.e. 'I have a great knowledge'.
 28 [baq] (v1) = [baqo] (v3c), see N2/8c.
 29 hujaysan (wuu hujaysnaa) (A and v4), guilty of some offence; cf. hujjo -da; cf. Ar. h-j-j.
 30 is ka daa, 'leave (excuses or denials)!'.
 30-31 dalka waha martay, 'what has passed the country is that', i.e. 'the news has passed all round the country that . . .'.
 31 maanta ba, 'also today' (when deceit, in front of the sultan, would not be possible); for ba see N1/14A(f).
 32 garo (Imper. Sg.), 'know (the answer)!'.
 33A [kqararra] (v1), to be perplexed, worried.
 33B foororso (v3), see N21/25.
 34 annagaa = annaga baa.
 35 qbwaan -ka, see N16/39-40.
 37A ba, see N1/14A(a).
 37B anaad = ani + baad.
 38A waanan = here: waa + the Negative Particle aan (see N1/15B) + the Subject Pronoun aan.
 38B wahba waanan oqoon, 'and (really) I do not know anything'. The soothsayer was reluctant to divine for the sultan as he was afraid of making a mistake. Even at that time the soothsayer might have had some premonition of his departing power of divination.
 39 dīr ggo, 'cut some plants or herbs or leaves from a tree'. It is a belief among some Somalis that magical powers can be acquired by doing so. A person who does it is called ggedaggooye -ha or dirggooye -ha.
 40A sannadkan soo so'daa wuhuu noqon doono, 'what this year which comes will become (what it has in store)'.
 40B wahaanad = wahaad + the Conjunction na = wah + the Conjunction na + the Subject Pronoun aad.
 41A dee, see N4/5A.
 41B wahaad sheegtaa, 'what you say (the things you say)', agrees with noqdaan and has SAS without which it would be wahaad sheegto, see N19/1f.
 41C hoolaad = hoolo baad.
 41-42 hoolaad leedahay, 'you have animals' ('you shall have animals as a reward from me').
 42 qoortaan, see N23/19B.
 44A rqq (v1), see N16/12D.
 44B mooree (v2), to perform the mooro; mooro -da is a horoscope or the preparation of a horoscope by speculating on the results of bead counting in the faal (N16/12c) and on the personal data of the person for whom the horoscope is to be given. It also denotes the calculations written, usually on the sand, by the faaliye (N16/3B) while he prepares the horoscope. This procedure is very complicated and requires special skill.

- 44c **bise**, see N1/15g.
 44d **ba**, see N1/14a(b).
 44e **bēlo -da**, see N 22/77A.
 45 **so'otuu = so'ota buu**.
 46a **'qa'ay** from **'ay** (v1). The root of this verb has a long vowel when it occurs with endings beginning with a vowel.
 46b **haddana** (uncl.), see N6/5(a); **haddana** implies here that the soothsayer has already once before jumped on his rosary since he began insulting and beating it.
 47a **miq -ka**, see N1/1a, but here it means 'a bead of the rosary'.
 47b **ka baf sil**, to bite off, to break with a sudden cracking noise. An Imitative Expression, see N16/26.
 47c **intaasu markay qa'duu = intaasu markay qa'day buu**, 'when (all) that had happened (taken place), he . . .'.
 48a **ku jōog** (v1), (here) to contain oneself; to stop (doing something).
 48b **intuu**, see N1/10(b).
 48c **dufo** (v3c), to pull; here: to draw (a dagger).
 48-49 **far is gōoyay**, 'he cut his finger'.
 49a **kaw**, a sound depicting the cutting of his finger.
 49b **djiggaa = djigga baa**.
 49c **isa**, see N10/5b.
 49d **shalalalalah**, a sound depicting the flowing of blood.
 50a **ururshay = ururiyay**.
 50b **is ururi**, 'to gather oneself, to collect oneself', i.e. to make oneself alert and prepared for any emergency; to become alarmed or frightened.
 51 **[waalo] [(waasha)]**, to go mad; cf. **waalan** (A and v4).
 52 **qa'daa = qa'day baa**.
 53a **ba**, see N1/14a(b).
 53b **wahaan u rōgay**, 'the thing (the question) for which I performed the divination'.
 54-55 **waa anigaa 'unsurguriyay**, lit. 'it is that I who performed the action of **'unsurguri**', i.e. 'I performed the action of . . .'.
 55a **anigaa = ani** ('I', 'me') + the Demonstrative **kaa**.
 55b **'unsurguri** (v2), 'to push away' the misfortunes foretold by the **faal**; to try to avert misfortunes so foretold by cursing, beating, or throwing about the rosary and cutting one's fingers with a knife until blood flows. This is a current practice. Cf. **'unsur -ta**, evil or misfortune foretold by the **faal**; **guri** (v2), to cause someone to move or travel.
 55-56 **haddana**, see N6/5(a).
 56a **min -ka**, one of the sixteen possible combinations of numbers in the **faal** (see N16/12c).
 56b **min faal**, a **min** of the **faal**.
 58a **mahaw = mahaa u = mahay + baa u**.
 58b **marag -ga**, a witness; a testimony.
 58c **mahaw marag ah**, 'what is it a witness for?', 'what does it foretell?' (this expression belongs to the technical phraseology of the **faal**). After this question the soothsayer did not answer but performed the **faal** again. For **mahaa (mahay + baa) . . . ah**, see N11/5a(a) and (b).

- 59a **'aynsane -ha**, the name of the **min** which portends a journey; cf. **'ayn -ka**, a strap for saddling camels. This **min** did not seem to the soothsayer an appropriate answer to the Sultan's question. Cf. N16/12c.
 59b **'aynsanaa = 'aynsane + baa**.
 59c **nahdin -ta**, fear, sudden fright; cf. **nah** (v1), N1/4a.
 60 **tusbihil**, agrees with **qa'ay** ('the rosary fell from the hands of the soothsayer') and has SAS without which it would be **tusbihil**.
 60-61 **mahaa qa'ay**, 'what happened?' (not 'what fell?').
 62 **dagaal** (v1), to scold, to reprove.
 64a **wqayaa = wqayay baa**.
 64b **ku soo bōod**, to jump towards someone (to seize him or to attack).
 66a **guyur** (v1), to move house; to depart for another place; **faalkil baa iga guyuray**, 'the power of divining by **faal** has left me'. This expression illustrates the strong conviction among the Somalis that all the gifts of God, wealth, happiness, health, wisdom, skill, valour, and so on can be taken away from us at any time.
 66b **intuu**, see N1/10(b).
 66-67 **sii dāyay**, 'let him go away'.
 67 **maanta maalintii ku toddoba ah**, (lit. 'the day which is seven today'), 'on the seventh day from today'.
 69a **dareer** (v1), see N14/31.
 69b **kūhaan -ka**, diviner, soothsayer; cf. Ar. **k-h-n**.
 70 **kālā = ka + la**, **ka**, 'from (the place)', **la**, 'with, on account of (fear)'; cf. **kālā**, 'apart'.
 71a **inuu . . . faqdiyo ba**, 'after he had kept sitting in the place (the place of assembly)'; see N1/13-14.
 71b **damboo = dambe oo**.
 71c **jildo (jilita)** (v3c), to depart (to drag oneself), to disappear; cf. **jild** (v1), to pull.
 71d **mar damboo dadkil kala jilitay**, 'later on, when the people departed'; for **-oo** see N8/7a(b).
 72a **qando** (v3c), see N16/12b.
 72b **maḍane -ha**, the name of the **min** which portends nothing; a blank **min**; cf. **maḍan** (A and v4) and **maḍi** (v2); cf. N16/12c.
 72c **maḍanaa = maḍane baa**.
 73 **bqabba'shay = bqabbi'iyay** from **baabbi'l** (v2), see N3/13c.
 74 **hadba** (uncl.), see N17/29a.
 74a **so'day**, see N13/16a.
 74b **gees -ta**, direction; side.
 74c **mān -ka**, consciousness, sense.
 75a **bad . . . galay**, 'he entered a sea', i.e. 'he became perplexed and bewildered'.
 75b **[ḍuran] [(ḍurma)]** (v1c), to babble, to talk nonsense.
 75c **ahaw** (v3a), to be. Unlike **yāhay**, **ahaw** is a regular verb.
 75-76 **wuhuu . . . ahaado ba**, see N1/13-14.
 76a **[mjiyrso]** (v3), to recover consciousness; cf. **mjiyr -ka**, calm, prudence, equanimity; cf. **mjiyr la'**, unconscious; cf. **mjiyri** (v2), to act calmly and prudently.

- 76B **nahdinbakayle -ha**, the first fright, fear to which one has not yet adjusted oneself. This Compound Noun, in spite of its Article, agrees with the 3rd Person Singular Feminine of the Verb. Cf. **nahdin -ta** N23/59c and **bakayle -ha**.
- 77A [**baʔ**] (v1), see N3/13c.
- 77B **naʔasyow = naʔasyohow**, for the suffix **-yohow** see N2/18.
- 77C **sidanu si ma aha e**, 'this way is not a way (of dealing with the situation)'.
- 79A **gaw**. An exclamation expressing the fear and the disappointment of the soothsayer.
- 79B **maɖanaa**, see N23/72B and N23/72c.
- 80A [**addaw**] (v3A), to become white or clear; cf. **ʔad** (A and v4); cf. **ʔaddee** (v2).
- 80B **talo ku ʔaddaatay** (a common expression), 'the gravity of the situation became clear to him'.
- 81A **feker** (v1), see N22/33A.
- 81B **inuu ... fekero ba**, see N1/13-14.
- 82A **sharad -da**, promise, vow; cf. **sharad -ka**, a bet, a wager; cf. Ar. **sh-r-t**.
- 82B **inaanan = in + the Particle aan + aan** (a Subject Pronoun); for **in** see N1/10(d); for the Particle **aan** see N1/15b.
- 82-84 **waa inaan ... teggīn**, 'that I must (shall) not eat ... speak ... go ...'.
- 83 **anoo ... ma aha e**, 'unless I ...'; see N8/7A(d).
- 84A **ay -da** (pl. **aʔyo -ha**), an area with many bushes, bush country.
- 84B **ʔidla -da**, wilderness, an uninhabited area; cf. **ʔid -da** and **laʔ** (A and v4).
- 85A **huloo = hulo oo**.
- 85B **faɖlistoo = faɖlisto oo**.
- 85C **marba** (uncl.), approximately the same as **hadba** N17/29A.
- 85-86 **faal aan soo bahayn**, 'a **faal** which is not coming forth', 'a **faal** which would not (will not) answer the questions put to it'. See N1/15b and N14/27b. Like the Affirmative Present Continuous the Restricted Continuous forms may refer to the present or future time.
- 85-87 **wuhuu ... hulo ... faɖlisto ... rogo ... gooyo ... mooreeyo ba**, 'after he had been advancing into (the bush country) ... sitting down ... performing (the **faal**) ... cutting (plants) ... calculating (the results of the **faal**) all the time', see N1/13-14.
- 86 **kolba** (uncl.), approximately the same as **hadba** see N17/29A.
- 88 **haɖaʔ -a**, a big tree (of any species) which gives good shade.
- 89A **ggedkaagan**, 'this your tree'.
- 89B **ba**, see N1/14A(g) and (h).
- 89C **moqd -ka**, death; cf. Ar. **m-w-t**.
- 90A **halkaasuu = halkaas buu**, 'there he ...'; see N1/22A(a).
- 90B **masalle -ha**, a prayer mat; cf. Ar. **ṣ-l-w**.
- 91 **ɖigo** (v3c), as in N1/9b.
- 92 **hqyo** (v3c), see N10/2A.
- 93A **ʔirguduud -da**, the time before dawn or after sunset, when the sky is red; cf. **ʔir -ka** and **gyduudan** (A and v4).
- 93B **kāʔaa**, equivalent to **kaʔaa yoo**; cf. N16/8e.

- 93C **fāaliyāa**, equivalent to **faaliyaa yoo**, cf. N16/8e.
- 93D **mōorēeyāa**, equivalent to **mooreeyaa yoo**, cf. N16/8e.
- 93E **ʔrraafyee** (v2), to divine; to perform a rite of divination.
- 93F **ʔrrāfyēeyāa**, equivalent to **ʔrraafyeyaa yoo**, cf. N16/8e.
- 94 **inuu**, could be translated here by 'whether' (whether the power of **faal** has returned).
- 95A **muddo -da**, see N16/3A.
- 95B **markii muddadii maalini ka haɖɖay**, 'when (only) a day was left out of the time (given by the sultan to bring back the answer)'.
- 95C **naf -ta**, soul, life; when used with the verb **hay** (v2) it means 'fear', 'anxiety', 'apprehension'; e.g. **naf baa haysa**, 'fear holds him', i.e. 'he is afraid or anxious'.
- 95-96A **Isagoo naf na hayso**, 'and while fear held him', 'while he was full of fear', see N8/7A(b).
- 95-96B **baa ... ayuun baa**. In this sentence, probably because of its length, **baa** is repeated and an additional Syntactic Particle (Indicator), **ayaa** (in **ayuun**) is introduced.
- 96A **ku talo gal**, to decide on a course of action, to determine.
- 96B **ayuun = ayaa uun**; for **uun** see N8/5(e).
- 97A **ggedkii uu hoos jilfay jirriddisii**, 'the trunk of the tree under which he sat'; for another possible interpretation of the word **jirrid** see N8/7c.
- 97B **abris -ka**, a serpent, a large snake.
- 98 **is hayso** (v3c), to restrain oneself, to contain oneself. In spite of his decision to die under the tree, the sight of the serpent awakened the self-preservation instinct in our hero.
- 99A **qaatay from qaado** (v3c), see N16/12b.
- 99B **baar -ka**, top; summit; the foliage of a tree; the ground on which the foliage casts its shade; cf. N8/7c.
- 99C **ka soo jeeso** (v3c), to turn so as to face someone or something from a particular place; cf. N6/6 and N11/10b.
- 99D **ggedka ... jeeestay**. The soothsayer, it appears, ran a few paces from a point somewhere near the trunk of the tree to a point somewhere within the ground under the foliage of the tree. There he stopped and turned to face the serpent. It may be assumed that the tree was very large.
- 100A **mar -ka**, see N22/28A.
- 100B **uun** (uncl.), see N8/5(e).
- 100C **inta**, equivalent to **intuu**, see N1/10(b).
- 100D **giringiri** (v2), to coil, to curl round; cf. **giringir -ta**, a hoop of a water vessel.
- 101 **saruu = sare u**; cf. N6/4A.
- 103A **baq** (v1) = **baqo** (v3c), see N2/8c.
- 103B **is ka**, belongs to **raw**; **raw** is always used with **is ka**.
- 103C **rebayaa from raw** (v1), the root of this verb has the shape **reḥ** in all the Continuous forms, in the Infinitive, in the Invariable Negative Forms, in the Negative Imperative and in the 1st and 3rd Person Singular Masculine of the Past Tense (except the Independent Form of the 3rd Person Singular Past Tense).

116

N23/104A—N23/119C

- 104A **hayga** = **ha iga**.
 104B **biqin** from **baq** (v1), see N2/8c.
 105 **wah yeel**, to do something; to do harm.
 106-7 **nin mas hadlaya arki jiray ma aha**, 'he is not a man who used to see a serpent which speaks'.
 107-8 **qabannadii qabtay**. Putting one's hands on the cheeks is considered as a gesture indicating bewilderment, perplexity, or astonishment.
 110A **haddaanad hore u arág**, 'if you have not seen (it) before . . .'.
 110B **arág** = **arkin**.
 110C **ba**, see N1/14A(g).
 110D **arág**, the Imperative Singular.
 112A **wa'atan** (v1), see N8/14.
 112B **Intuu**, N1/10(b).
 112C **'abbaar -ka**, see N12/11A.
 113A **Intuu**, see N1/10(b).
 113B **'iddi -da**, nail or finger, claw, a horny tip on the tail of a snake.
 113-14 **'iddiidii dabadiisa soo saaray**, 'he drew the horny tip out of his tail'. The horny tip was hidden in the serpent's tail before he drew it out.
 114A **soo saar** (v1), to draw; to take out; to remove; cf. **saar** (v1).
 114B **harriiq -da**, a line.
 114C **heraggaal -ka**, an enclosure for camels (usually round); cf. **hero -da**; cf. -ggaal in **haq'uubggaal -ka**, a milking-vessel for camels.
 114D **jeeh** (v1), to tear, to draw. The serpent drew a big circle on the ground with his horny tip.
 115A **intuu**, see N1/10(b).
 115B **heradii**, 'the enclosure' (the circle on the ground). It is an old Somali custom, now very rare, to draw a circle on the ground and to stand in it while taking an oath.
 115C **inaanan** = **in** + the Particle **aan** + the Subject Pronoun **aan** followed by a Negative Invariable Form is a frequently occurring formula in oaths; it may equally well refer to the future, the present, the past, and which it is, is decided by the context. Here it means 'that I shall not harm you', cf. N22/62-64; for the Particle **aan** see N1/15b.
 116A **adoo**, see N8/7A(d).
 116B **geyeysii** (v2), to force someone (to do something); to compel.
 116C **daar** (v1), to touch, to lay one's hands upon, to harm.
 116-17 **waa Wallaahay oo Billaahay oo Tallaahay**. This is the sanctioning part of the oath formula: 'it is by my God', i.e. 'I swear by my God'. **Wallaahay**, **Billaahay**, **Tallaahay** are the Somali counterparts of the Arabic oaths in which the word 'God' occurs with three different prefixes (**wa-**, **bi-**, **ta-**) meaning 'by'. The final **-ay** which occurs instead of the Arabic ending **-i** is the Somali Possessive **-kay**, 'my'; cf. N23/20.
 117 **intaa**, see N10/10.
 119A **qaartaa** = **qaartay baa**.
 119B **warayso** (v3c), see N21/11.
 119C **laaso** (v3c), to exhaust (something); to finish altogether; cf. **laas -ka**, a shallow well (which can be easily exhausted).

119D **laastaa** = **laastay baa**.

- 120-1 **mahaa . . . doontay**, 'what brought you from your country and what do you (did you) want from this our land?' These words of the serpent suggest that the soothsayer has strayed into the world of spirits or visions.
 124A **aýyo -ha**, see N23/84A.
 124B **aýyahaan** = **aýyaha baan**.
 126 **siin** = **siin doontaa**. The Auxiliary Verb in the Future Tense is often omitted.
 131A **máy** = **ma li**.
 131B **kçeni** = **kçeni doontaa**, cf. 23/126.
 131C **Walaahawla**. An Arabic religious expression relating to the principal tenet of Islam: **Ar. Laa hawla wa laa quwwa(ta) illaa billaahi**. 'There is no majesty and no power except in God.' Here this expression is used as an oath.
 133A **qaado** (v3c), see N16/12b.
 133B **háy** = **ha li**.
 136A The prophecy of the serpent is given in the form of traditional **geeraar** which has been composed for this purpose by Muuse Haaaji Ismaa'il Galaal. The word order here, as in most Somali poems, is very complicated and differs from that of prose.
 136B **sabaan -ka**, time, period; cf. **sçben -ka** (the same meaning); cf. **Ar. z-m-n**.
 137A **sifce** (v2), to explain; to make clear; to unravel; cf. **Ar. ş-f-w**.
 137B **sifceeyee** = **sifceeyay é**; **sifceeyay** is an Independent Form of the Past Tense (1st Pers. Sg.); see N1/11b.
 138A **saan'ad -ka**, pl. **saan'ado -ha**, misfortune, evil deeds; cf. **Ar. ş-n-ç**.
 138B **jçan** (uncl.) (this word is always used with some other Noun preceding it), 'djinn', 'of djinn'; cf. **Ar. j-n-n**.
 138C **saan'ado jçan leh**, a vague poetic expression meaning 'wicked works of djinn', 'misfortunes brought about by djinn', 'misfortunes'.
 139A **sçddeedguuro -da**, an eighth anniversary of an event. It is a belief prevalent among the Somalis that events have a tendency to repeat themselves on their eighth, thirteenth, fifteenth, and eighteenth anniversary; cf. **sçddeed**, eight.
 139B **jbleys** or **jblis**, the prince of the evil genii; cf. **Ar. b-l-s**.
 139C **sçddeedguuro jbleys ah**, a vague poetic expression meaning 'a great misfortune' such as might be expected on the eighth anniversary of some other wicked deed done by the prince of evil genii.
 140A **sçwjad -da** (this word occurs only in poetry), wife; cf. **Ar. z-w-j**.
 140B **weer -ka**, the mourning head-dress of a widow (made of white cloth).
 140C **hiqo** (v3c), to tie for oneself (the knots by which a robe is fastened), to put on; cf. **hiq** (v1).
 141A **geçsiyaal**, pl. of **geçsi -ga**; see N18/18A.
 141B **sadqee** (v2), to kill animals during a feast and to give a part of the meat to the poor as the alms prescribed by Islam. Here this word is

118

N23/142A—N23/159B

- used in the sense 'to slaughter' only; cf. **sadqo** -da, the action of **sadqee**; cf. Ar. **ṣ-d-q**.
- 142A **soof** -ka or **foof** -ka, domestic animals; livestock.
- 142B **qa'aayo**, an alternative form of **qa'aayo** (Subjunctive Continuous).
- 143A **sqoblr** -ka (a poetic word), a strong young man, a champion, a good fighter.
- 143B **haad** -ka, birds of prey (collectively).
- 143C **gig** (v1), to peck, to tear bit by bit.
- 143D **gigaayo**, an alternative form of **gigayo**, cf. N23/142B.
- 144A **saadi** (v2), to portend.
- 144B **belaayo** -da, see N12/1A.
- 145 **saadaal** -sha, bustle; busy preparations; excited activity.
- 146A **samaysay**, 3rd Person Singular Masculine Past Tense, Independent Form (N1/11B) of **samayso** (v3c) to make for oneself.
- 146B **'olaad** -da, war, fighting; cf. **'ol** -ka, N1/3A.
- 147A **warro** -ha, pl. of **waran** -ka.
- 147B **[saawirow]** or **[saawirow]** (v1B), to become blunt; cf. **sqawir** -ka or **sqawir** -ta, bluntness of edge.
- 148A **soofayso** (v3c), to sharpen for oneself; cf. **soofee** (v2), to sharpen.
- 148B **sqofaysay**, 3rd Person Singular Masculine Past Tense, Independent Form (N1/11B) of **soofayso** (v3c).
- 149 **[qarayso]** (v3c), to become fat and strong. The stallions (steeds) would be made fat and strong in preparation for war.
- 150A **sitaa'o** (v3c), to saddle, to harness for oneself; cf. **sitaa'** (v1), to saddle, to harness.
- 150B **sjtaa'ay**, 3rd Person Singular Masculine Past Tense, Independent Form (N1/11B) of **sitaa'o** (v3c).
- 150C **rqgaal** -ka, battle, encounter, skirmish; cf. **rqg** (v1).
- 151A **sibraar** -ka, a leather bottle; a waterskin.
- 151B **[qollojow]** (v1B), to become dry, to shrivel; cf. **[qallal]** (v1), to become dry; cf. **qallaji** (v2); cf. **qallalan** (A and v4).
- 152A **sjddayso** (v3c), to furnish with a handle for oneself; cf. **sjdde** (v2), to furnish with a handle; cf. **sjdde** -ha, a handle, a carrier; cf. **sjd** (v1), to carry.
- 152B **sjddaysay**, 3rd Person Singular Masculine Past Tense, Independent Form (N1/11B) of **sjddayso** (v3c).
- 154 **suul** (v1), to run away; to disappear; cf. Ar. **z-w-l**.
- 155 **seef** -ta, see N8/8A.
- 156 **ba** (uncl.), see N1/14A(a) and (h).
- 157A **'yoon** (uncl.), soon.
- 157B **guluf** -ka, an attacking force; a throng of warriors.
- 157C **sqogan** (wu **sqognaa**), (A and v4) very fierce and determined; setting out without provisions and counting entirely on looting for subsistence.
- 158A **sjigadu** = **sjigada uu**.
- 158B **ki'inaayo**, an alternative form of **ki'inaayo**, see N23/142B.
- 159A **subhaana'allayso** (v3c), to say one's prayers, to say, in Arabic **subhaan Allaah** (l), 'glory (be) to God'.
- 159B **ka subhaana'allaysan**, equivalent here to **ka subhaana'allaysan**

doonto, 'against which you will say your prayers (i.e. against the dust which the warriors will raise)', 'against which you will invoke God's help'; cf. N23/126.

- 160A **ku saabi** (v2), to put (a vessel) into a basket-frame; cf. **saab** -ka, a basket-frame for carrying or hanging vessels.
- 160B **[guluf is ku saabi]**, to prepare and to launch an attack; cf. a similar expression **[ol is geli]** to make war on.
- 160C The translation of the poem is given below. Words in italics do not correspond to any Somali words in the poem and have been inserted to make the translation clear.
- (136-44) I have deciphered *the secrets* of the time which is coming. Listen to me: It is the time of the evil deeds of the djinns and the eighth anniversary of Iblis which, portending, tells of a wife putting on a mourning headdress, of brave men slaughtered, of flocks which will be looted, of sturdy warriors *at whose bodies* the birds of prey will peck, and of evil. (145-52) Men have made themselves *ready* for the turmoil of warlike preparation and for fighting. They have sharpened for the battle the spears which had become rusty. They have harnessed their fattened horses for an affray. They have furnished with a handle the waterskin which had become dry, against thirst. (153-60) *And whatever you might do*, whether you sleep or run away or take your sword out of the sheath against it, soon fierce men will launch an attack. Against the column of dust which it will raise you will say your prayers *in awe*.
- 162A **intuu**, see N1/10(b).
- 162B **u dū'ee** (v2), see N1/8-9.
- 162C **balaw yidi**, 'he rushed away'; an Imitative Expression; see N16/26.
- 162-3 **wuhuu** . . . **ordo ba**, 'after he had run and run continuously', see N1/13-14.
- 162-8 **Wuhuu** . . . **La arkay**. This rather long sentence could be translated as follows: After he (the soothsayer) had run and run continuously (for some time), and while the inhabitants of the village were meeting in the assembly and while people were saying, 'The appointed time has passed, where has so and so (the soothsayer) gone?' and while some men were saying, 'Well, perhaps he failed to know (to find out anything about the answer) and ran away', and while some men were saying, 'Today is the last in the appointed period, but let us (wait and) see till the evening' and when it was late afternoon, *people saw a cloud of dust*. (The main clause of the sentence is given in italics.)
- 163A **degmadil yoo shiraysa oo La leeyahay**, 'while the inhabitants of the **'degmo**' were meeting in the assembly and while people (in the assembly) said . . .'; for **degmadil yoo** see N8/7A(a) or (b).
- 163B **degmo** -da, see N1/14B, here: 'inhabitants of the **'degmo**'.
- 163C **[shir]** (v1), see N23/26.
- 163D **leh** (Irr. A and v4), here means 'speaking, saying'.
- 163E **muddo** -da, see N16/3A.
- 164 **qammaatay** is the 3rd Person Singular Feminine Past Tense, Independent Form, see N1/11B.
- 165 **malaa**, see N14/16B.

- 166A **maantaa** = **maanta baa**.
 166B **maantaa muddadii ugu dambaysa**, 'today is the last (day) in the period (which the soothsayer was given by the sultan in which to find the answer)'.
 167A **qawr** (v1), to look; to look at; to wait.
 167B **qawro** = **qawro**.
 167C **'asar gaaban**, late afternoon.
 167D **ayuum** = **ayaa + uun**; for **uun** see N8/5(e).
 168 **sijgo -da**. The soothsayer ran so fast that he raised a cloud of dust.
 169A **ordayoo** = **ordaya oo**.
 169B **geeraar** (v1), to sing, to recite or to compose a **geeraar**.
 170A **[jaynaf]** (v1), to have cracked and scaly lips as a result of thirst.
 170B **[syudow]** (v1B), to become lean, gaunt, emaciated; cf. **suud -da**, gauntness, leanness.
 170C **qadaad -ka**, the back part of the skull.
 170-1 **induu . . . jedaan**, 'the eyes (his eyes) were (are) drawn back towards the back of the skull', i.e. he had sunken eyes. (This does not mean that the pupils of the eyes were turned backwards.)
 171 **nin aan**, is usually pronounced **nim aan**; for the Partiele **aan** see N1/15B.
 171-2 **e aad siduu yahay yaabto**, 'and at whose state you (would) marvel' (lit. 'and at whom how he is you are astonished').
 172 **[shaamarreer]** (v1), to be very greatly surprised.
 173A **ga'anqaad -ka**, a handshake; cf. **ga'an -ta** and **qaad** (v1).
 173B **sidiil 'qadadu ahayd**. There is a special way of shaking hands with a sultan. One covers one's hand with the hem of one's robe and then shakes hands with him through the cloth.
 173C **süldáankil** does not agree with **duftay**. If it did it would be **süldáankil**. 'Then he, the soothsayer, shook hands with the sultan.'
 173-4 **ku dufo** (v3c), here: to give (a handshake).
 174A **iyadoo**, see N8/7A(e).
 174B **deganugso** (v3), to listen very attentively; cf. **deq -ta** and **nyug** (v1).
 174C **deganugsanayoo** = **deganugsanayo oo**.
 175A **Tolow** (an oath), 'Oh (my) tribe!' 'By (my) tribe'; cf. **tol -ka**, the bond of tribal kinship, tribe and the Exclamation suffix **-ow**, see N1/4B.
 175B **odan** is equivalent to **odan doonaa**; cf. N23/126.
 175C **ku dufo** (v3c), here: 'to sing or recite (a poem)'.
 176A **sarar -ta**, the lower three ribs (on both sides) of a person.
 176B **sararta ka dillaa'**, to burst out of the (lower) ribs; to be very excited.
 176C **ku soo b'ood**, see N23/64B.
 177 **keheeyoo** = **keheeya oo**.
 178 **gool -sha**, a fatted she-camel; cf. **gool -ka**, a fatted castrated he-camel; cf. **gool -sha**, a lioness.
 179A **süldáankil** agrees with **diray** and **yidi**, but **rág** does not; if **rág** agreed with these verbs it would be **rág** and if **süldáankil** did not agree with them it would be **süldáankil**.

- 179B **maroo** = **mara oo**.
 180A **maanta maalinta ku sjddeed ah**, '(on) the eighth day from today'; cf. N23/67.
 180B **waynoo** = **waa inoo**, 'is to us', i.e. 'we have'.
 182 **qabiil -ka**, a tribe; a section of a tribe; a group of tribes living together in alliance or confederacy; a nation. This word differs from **tol -ka** whose principal meaning is 'the tribal bond', 'the bond of loyalty and mutual help' among the members of the same tribe. We can say **qabiilkii yoo dan baa wada shiray**, 'the whole tribe met in an assembly' but not **tolkii yoo dan baa wada shiray**; cf. Ar. **q-b-l**.
 182-3 **qabiilkii . . . maqnayni** has a SAS, without which it would be **qabiilkii . . . maqnayn**; for **aan**, see N1/15B.
 184A **seben -ka** = **sabaan -ka**, see N23/136B.
 184B **walbaan**, see N18/16.
 185A **naahso**, to fatten; to fatten so as to make strong (an animal) for oneself; cf. **naah** (v1).
 185B **qowayso** (v3c), to cause to be near or to bring near for oneself; cf. **qowee**, to cause to be near or to bring near; cf. **qowow** (v3A); cf. **qow** (A and v4).
 185C **warmaa**, see N23/147A.
 185D **soofayso** (v3c), see N23/148A.
 186 **inta**, equivalent here to **intay**, see N1/10(b).
 188A **diyaarso** (v3), to make ready, to prepare; cf. **diyaar** (uncl.).
 188B **korjogog -ga**, reconnaissance, patrol; cf. **kor -ka**, top, summit, and **jogog** (v1).
 189A **[go']** (v1), see N8/1A.
 189B **aqalkiisii ka go'ay**, 'was cut off from his hut', i.e. abstained from sleeping at home. It is a Somali custom that warriors when in readiness for march or battle abstain from sleeping with their wives.
 189-90 **raggii korjogga Loo diray**, 'the men who had been sent on reconnaissance'.
 190 **dambaal -ka**, message, mail, letter.
 191A **waa Layna hayaa** = **waa La ina hayaa**, 'people hold us', 'we are held', i.e. 'we are attacked'.
 191B **boob** (v1), to seize quickly, to snatch.
 192A **guro** (v3c), to pick up, to collect for oneself; cf. **gur** (v1), to pick up, to collect.
 192B **Alla**, see N23/20.
 192C **barqo -da**, the early part of the morning, approximately between 7 a.m. and 10 a.m. **Barqo yar** is the earliest part of that period.
 192D **[foof]** or **[soof]** (v1), to come out of an enclosure to graze. In spite of the war the flocks were let out of the enclosure to graze. This is quite natural, as the flocks usually depend entirely on grazing and no fodder is brought to them in the enclosures.
 193A **guto -da**, a large crowd of warriors; a horde.
 193B **'amaaryaley** (uncl.) (usually preceded by **guto** and followed by **ah**), variegated, of different colours, motley.
 193C **weerar -ka**, see N1/15E.

- 193D **qəməsh**, a sound depicting the noise made by the attacking force.
 194A **qəbīlīl -ka**, see N23/182.
 194B **djgnīlīn -ta**, see N1/15A.
 194C **qab** (v1), see N16/1B.
 194-5 **kala hoos ka'**, see N1/16A.
 195A **mindāa** (uncl.), see N21/17, but in this context **mindāa** is used in a sense somewhat similar to **biše** N1/15G.
 195B **dūlāa = dūlay baa**.
 195C **inta**, see N1/10(b).
 195D **kaw ka sīl**, to beat; to defeat (Imitative Expression, N16/26).
 195E **inta kaw Laga sīlay**, 'as people (the sultan's subjects) beat them (the attackers)' or 'after people had beaten them'.
 196A **baqe -ha**, retreat; cf. **baqo** (v3c) and **baq** (v1), N2/8C.
 196B **sīdīl baqe Loogu waday**, 'as people (the sultan's subjects) drove them in retreat'; for **waday** see N5/4B.
 196C **meel baas Laga tuuray**, 'people (the sultan's subjects) drove them (the attacking force) to a distant place'.
 196D **baas** (uncl.) (always preceded by a Noun, Demonstrative, or Article), evil; bad; very distant.
 196E **ka tuur**, to throw away into or to; to drive away to or towards.
 197 **markīl . . . dambaysay**, 'when that happened and when a short period (of peace) followed . . .'.
 198 **haddana**, see N6/5(a).
 199 **gabbal -ka**, see N21/7D.
 200A **wāa -ga**, see N10/3B.
 200B **[bəri]** (v1A and c), see N10/3C.
 200C **ba**, see N1/14A(b).
 200D **gūluf -ka**, see N23/157B.
 200E **[gūluf is gēil]**, to attack, to make war; cf. N23/160B.
 201A **['eeryoon]** [**'eeryooma**] (v1), to be covered with mist; to be in a state of panic and chaos; cf. **'eeryaamo -da**.
 201B **jīlf -ka**, lying down; sleeping, rest; cf. N9/1A.
 201C **jōog -ga**, staying at home; rest; cf. **jōog** (v1), **jōojl** (v2), and **jōogso** (v3).
 201D **ba**, see N1/14A(b).
 201E **dīld** (v1), to refuse, to refrain from.
 201-2 **Markaasaa qābīlīkil gūlufkil gala ba jēbiyay**, 'Then the tribe (of the sultan) defeated every attacking force which entered (invaded them)'. For **ba** see N1/14A(b). **qābīlīkil** agrees with **jēbiyay** and has SAS without which it would be **qābīlīkil**.
 202A **ku Alla** (uncl.), any, whatever, whichever; cf. **Ku Alla kaad aragto ba baadida wēydīl**, 'Ask any person (man) you see about the lost property'. **Tu Alla taad aragto ba baadida wēydīl**, 'Ask anyone (any woman) you see about the lost property'. **'Eel Alla 'eelkaad tagto ba dūkaan ka dīgo**, 'Set up a shop for yourself in any oasis (place where there is a well) you may go to'. These idiomatic sentences are very difficult and obscure from the point of view of grammar.
 202B **Ku Alla kuu saaraa na līb helay**, 'But whatever (expedition) they (the sultan's tribe) sent out (put on), it won a victory'.

- 203 **u qaroomēe** (v2), to prepare (for an emergency); to organize; to make plans (for a particular situation).
 205 **daadduufi** (v2), to destroy.
 205-6 **qābīlīkil suldaanku ahaa**, the tribe to which the sultan belonged (which the sultan ruled). The A and v4 **ah** often means 'belonging to', 'being one of' (a group); cf. N13/9A.
 209 **nīnyohow**, see N2/18.
 210A **mafsuud** (uncl.), pleased with; cf. Ar. **b-s-ṭ**.
 210B **kadīn -ka**, a herd (of camels only).
 211A **hero -da**, a herd (of sheep and goats only).
 211B **faqdīl -ga**, a herd (of cattle only).
 211C **wēgen -ka**, a herd (of horses only).
 212A **qaado** (v3c), see N16/12B.
 212B **abaalgūd -ka**, see N13/1B.
 213 **kaḥayso** (v3c), see N19/25B.
 214A **'abbaar -ka**, see N12/11A.
 214B **ballankay = ballanka ay**, 'the agreement which they (himself and the snake) . . .'.
 214C **maskīl**, is equivalent here to **maskīl iyo isagu**.
 214D **dīgo** (v3c), to put for oneself; here: 'to make for oneself'.
 217A **wānaag -ga**, goodness; good quality; cf. **wānaagsan** (A and v4) and **wānaaji** (v2), to make or do something well.
 217B **sidaaaaaa = sidaa**, 'in that way'. Here the narrator would show by intonation, gestures, or facial expression how the soothsayer looked, greedily, at his newly acquired wealth.
 217C **'īriq -a**, a vein, a nerve which is believed to control certain emotions or desires. When a particular nerve is active (the verb **dāqaaq** is used) it influences the behaviour of the person: there are many nerves of this kind: **'īriqa dagaalka**, the nerve of pugnacity; **'īriqa 'aashaqa**, the nerve of love; **'īriqa baqdīnta**, the nerve of fear. There is no general agreement about the actual place of these nerves in the body. Cf. Ar. **'-r-q**.
 217D **leheje'lo -da**, see N18/19; **'īriqlī leheje'lada**, the nerve in which the love of property is said to be localized.
 218A **uu**, 'he' (the soothsayer).
 218B **haatan** (uncl.), see N12/7A.
 218C **quruḥdaa**, '(all) that beauty'.
 219A **na'as na'as dālay**, 'fool whom a fool begot', i.e. 'a great fool'.
 219B **intaad = inta aad**; **inta** is used here in the sense of 'instead of'.
 220 **daallīn -ka**, see N8/3.
 221A **[gēbl -ga]**, (used only with the Possessives) all of . . ., completely; altogether.
 221B **ba**, see N1/14A(b); **ba** gives here additional emphasis to the soothsayer's plan to destroy completely, to annihilate the serpent.
 221C **la baḥ**, to take (cf. **la kaalay**, to bring); **kala baḥ**, to take (something) out of something.
 222A **intuu**, 'after he . . .', 'as he . . .', see N1/10(b).
 222B **'īdan -ka**, (coll.) servants; slaves; labourers.
 222C **dīlbo** (v3c), to hand in; to give (for oneself), to entrust; cf. **dīlīb** (v1).

- 124 N23/223A—N23/232
- 223A **doono** (v3c), to want for oneself; to seek for oneself; cf. **doon** (v1).
- 223B **máskil**, does not agree with **doontay** ('... he sought the serpent'). If it were **Markaasuu máskil doontay** the meaning would be: 'Then the serpent sought him (her, it, them).'
- 224A **inuu sil so'do ba**, 'after he had been walking (for some time)', see N1/13-14.
- 224B **maskil yoo halkil hurreduu yimi**, 'he came to the serpent, while it slept in the (usual) place'; see N8/7A(b).
- 224C **hurreduu = hürda buu**.
- 225A **taag** (v1), to raise, to cause to stand; cf. N16/19 and N16/24c.
- 225B **qoor -ta**, see N8/8B.
- 225C **hadduu**, 'when he ...'.
- 226A **Ku = ku** (the Preposition).
- 226B **dareen (dareema)** (v1), to notice, to see, to suspect.
- 226C **mqoyaan e (mqoyaane)** (uncl.), here: 'I don't know'.
- 226D **wuhuu dareemay mqoyaan e**, 'I don't know what he (the serpent) noticed', i.e. 'I don't know what awakened the serpent'.
- 226E **milliq yidi**, (Imitative Expression, see N16/26) 'he ran away'; 'he rushed away'.
- 227 **kayn -ta**, thick vegetation, thick bush, thick forest.
- 227-8 **halkil masku madaha ka qaaday**, 'the place from which the serpent took his head'.
- 228 **kaq**, a sound depicting the falling of the sword on the tree-trunk.
- 229A **ga'antaa = ga'antaadu**.
- 229B **[go']** (v1), see N8/1A; **gó'dāy** is the 3rd Person Singular Feminine Past Tense, Independent Form (see N1/11B).
- 229C **ga'antaa gó'dāy**, 'may your hand wither (die)'. The soothsayer cursed himself, which is in accordance with the Somali usage in such circumstances. Note that the Past Tense is used; see N1/11C.
- 229D **hádduu = háddā buu**, 'now he ...'; cf. **hádduu**, 'if he, when he ...'.
- 229E **hádduu soo bódāyáa**, 'now he will jump (towards you)'.
229F **bódāyáa**, equivalent to **bodayaa yoo**: see N16/8E.
- 229G **widliq, -ga**, fury; a sudden paroxysm of anger.
- 229H **widliqguu = widliqiga buu**.
- 229-30 **widliqguu ... qigayaa**, 'in (his) fury he will make out of you two (halves) equal to each other'; i.e. 'he (the serpent) will cut you in two equal halves in his fury'. For **ka qig** see N1/11A.
- 230-1 **'agaa wah ka day**, to run quickly.
- 231A **day** (v1), to look at, to examine. The root of this verb has the shape **dey-** in all the Continuous Forms, in all the Invariable Negative forms, Negative Imperative, and the 1st and 3rd Person Singular Masculine of the Past Tense.
- 231B **babbabbabbabba**. The sound depicting the noise made by running feet.
- 231C **wuhuu sil ordo ba**, see N1/13-14.
- 231D **isagoo**, see N8/7A(a) or (b).
- 231E **degaqabad -ka**, a person or persons running away in sudden panic.
- 232 **hoollil iyo 'iidankil yoo sil so'da**, 'the flocks and the servants while they were marching (in the same direction as himself; i.e. away from him)'; see N8/7A(b).
- 233A **'agta quika uga ggo**, to cause to run or move quickly, to drive (animals) quickly.
- 233B **gqoyoo = gqoyay oo**.
- 233C **qihl** (v2), to take people or animals out of the reach of an approaching enemy, to make them run away from the enemy; to evacuate; cf. **qah** (v1), to run away from the approaching enemy.
- 234 **nabad tag**, to go to a safe place; to reach safety; cf. N6/11c.
- 235 **muddo -da**, see N16/3A.
- 236 **istareeh** (v1), to be contented, to rest, to enjoy oneself; cf. Ar. **r-w-h**.
- 237 **Suldaankil baa noo soo kaa diray**. 'The sultan has sent us for you (to fetch you)'; **kaa** is used here instead of **Ku**. In a sentence in which an Object Pronoun has already once occurred, **kaa** is used instead of **Ku** and **kjin** instead of **Idin**; **kaa** and **kjin** are identical in shape with the corresponding forms of the Possessive (without the Article). Cf. **Suldaankil baa noo soo kjin diray**, 'The sultan has sent us for you (pl.)'.
- 238 **muhuu ii qonayaa**, 'what does he want me for? Why does he want me?'
- 239A **mqoyi** (uncl.), the same meaning as N23/226c.
- 239B **mmmmmmmm**. The sound which the soothsayer made, expressing his anxiety and suspicion.
- 239C **inta**, equivalent here to **intuu**; see N1/10(b).
- 240A **qammus**, 3rd Person Singular Masculine Independent (Short) Form, Past Tense; see N1/11B.
- 240B **yoo**. Note that the **yoo** form of the Conjunction **oo** is used after 3rd Person Singular Masculine Independent Form, Past Tense, unless such a form already ends in **-y**.
- 240C **feker** (v1), see N22/33A.
- 240D **feker**, 3rd Person Singular Masculine Independent (Short) Form, Past Tense; see N1/11B.
- 240E **yjdi**, 3rd Person Singular Masculine Past Tense, Independent Form. This form differs from the corresponding dependent forms **yjdi** and **yjdi** only by tone.
- 240F **tolow**, see N23/175A.
- 240-1 **mahaa suldaankil maanta Kuu qonayaa**, 'What does the sultan want you for today?'
- 241 **ka'oo = ka'ay oo**.
- 242A **mari** (v2), to cause to pass; to cause to move along; to smear; cf. **mar** (v1) and **marso** (v2) to smear for oneself, to medicate.
- 242B **marsha = mariya**.
- 242C **ina marsha**, 'let us (all) go', 'let us all march'; see N8/18.
- 243A **inay soo so'daan ba**, 'after they ...', see N1/13-14.
- 243B **suldaankil yoo shirkil faqdiyay**, '(they came to) the sultan, while he was sitting in the assembly'; see N8/7A(b).
- 244 **intuu**, see N1/10(b).
- 245 **warayso** (v3c), see N21/11.

126

N23/246—N23/262c

- 246 **Kuugu** = here: **Ku+ugu** = **Ku+u+u**. This assumption can be supported by the following examples:
- | | |
|--|---|
| Wuu u yeeday ninkii. | He called the man. |
| Wuu Kuu yeeday. | He called you. |
| Sidaas wuhuu u yeelay bakhaynimo. | What he did it for was meanness. (He did it because of meanness.) |
| Wuhuu ugu yeeday garan maayo. | I don't know what he called him for. |
| Wuhuu Kuugu yeeday garan maayo. | I don't know what he called you for. |
- 246-7A **nabad gelli**, 'to cause to enter peace', i.e. to save; cf. N6/11c.
 246-7B **waa adigil . . . geshay**, 'It was you who . . .'; for the agreement between **adigil** and **geshay** (**gelli**yay) see N23/27B.
 249A **foororso** (v3), see N21/25.
 249B **wahaasaad** = **wahaas baad**.
 250 **ligu**, cf. N23/246.
 251 **sow . . . ma aha**, 'Did not the power of the **faal** leave me?' for **sow** see N1/12B(c); for the constructions with **til** see N8/15-16.
 252A **hqaashaa lilla** (an exclamation), 'God forbid'; cf. Ar. **haashaa lilla** (**lillaahl**) with the same meaning.
 252B **waadigil** = **waa adigil**.
 253A **ba** see N1/14A(f).
 253B **wahaa ha ku hadlin aan LaGaa maqlayn**, becomes clearer if we transpose the order as follows: **wahaa aan LaGaa maqlayn ha ku hadlin**, 'don't say those things (that thing) which people will not hear from you (which people will not believe)'.
 253C **aan**, see N1/15n.
 253D **maqlayn**, see N14/27B; cf. N23/85-86.
 255-6 **ballan waynoo sidqennil**, 'an agreement (an arrangement) for both of us is according to our way', i.e. 'there is the same agreement between us as before: good reward for the answer and beheading for failing to bring it'. For **waynoo** see N23/180B.
 257 **talo ku 'addaatay**, see N23/80B.
 258 **siduu**, see N6/8.
 259-60 **dib jir**, to stay behind; to spend the night in a desolate place away from any human dwellings.
 260A **kuudud** (v1), to remain sitting, thoughtful and perplexed, to crouch; cf. **kuududi** (v2), to cause a person to do so; cf. **kuududso** (v3), to sit down and become thoughtful and perplexed, to crouch (when one was in a different position or attitude before doing so).
 260B **siduu . . . beryay**, 'as he sat perplexed in the place (the assembly ground) the dawn came'.
 261 **wuhuu tashado ba**, 'after he had been considering (the matter) all the time . . .', see N1/13-14.
 262A **maad . . . tagtid**, see N8/6-7.
 262B **qoomammo -da**, apology; repentance; contrition; cf. **qoomammee** (v2), to apologize, to repent.
 262C **garawshilnyo -ha**, apology; sympathy.

- 263A [**ba'**] (v1), see N3/13c; here it means 'to repent', 'to be ashamed of what one has done'.
 263B **ba'oo** = **ba'ay oo**.
 263C [**hqog**] (v1), to repent; to feel ashamed of one's actions.
 263D **waan Kugu ba'oo Kugu hqogay**. This is a formula of apology: 'I feel ashamed of myself for what I have done to you.'
 264A **til yoo kale**, 'a similar one' (a similar misfortune, i.e. inability to find the answer for the sultan and the prospect of being beheaded).
 264B **ka saar**, to save, to relieve, to free.
 264C **ku dqaso** (v3c), to decide, to determine.
 264D **dqastoo** = **dqastay oo**.
 265A **durduri** (v2), to run.
 265B **jilif** (v1), see N9/1A.
 265C **jilifuu** = **jilfa buu**.
 265D **maskil yoo halkil jilfa**, '(he went to) the serpent while it was lying in the (usual) place'; see N8/7A(b).
 265-6A '**alaa'al** (v1), to reproach oneself; to moan.
 265-6B **isagoo 'alaa'alaya oo qofaya oo leh**, 'he (the soothsayer, went to the serpent) reproaching himself, crying and saying . . .'; see N8/7A(a).
 266A **leh** (Irr. A and v4), see N23/163D.
 266B **masyohow**, for the suffix **-yohow**, see N2/18.
 266-7 **si hun u gal**, to treat someone badly; cf. **si wanaagsan u gal**, to treat a person well.
 267A **meel kaga qa'**, to treat someone badly; to harm someone (this expression is used in apologies, admitting one's fault).
 267B **Kaaga** = here: **Ku + kaga**.
 267C **wa'ad -ka**, see N8/14.
 267D **fur** (v1), here: 'to break (a promise or pact)'.
 268A **u qaaf**, to pardon, to forgive.
 268B **qunsur -ka**, ocean; deep water; great difficulty.
 269 **gahgahgahgahgahgah**. The sound imitating the laughter of the serpent.
 269-70 **waaryaahee** = **waar**, an Exclamation used in addressing men.
 270A **waa ninka**, this expression does not mean here 'it is the man' but is used in the sense 'look here, man' expressing the sarcasm of the serpent. Cf. N19/16A.
 270B **rjdo** (**rjta**) (v3c), to throw for oneself; cf. **rjd** (v1).
 270C **taadil rjdatay**, 'you have thrown yours' (this expression is probably taken from a spear-throwing game), i.e. 'you have done your turn (in this game between us), now it is my turn'.
 270D **hag -ga**, direction, place, position, **hag Alla**, 'God's position', i.e. God's authority (God's rule over all that happens in the world).
 270E **Allaanan** = **Alla baanan** = **Alla baa** + (the Conjunction) **na** + (the Subject Pronoun) **aan**.
 271A **ka**, here can be translated by 'by', 'through'.
 271B [**noolaw**] (v3A), to be alive, to survive; cf. **nool** (A and v4), alive.
 271C **noolaadee** = **noolaaday e**.
 271D **wahba illa ma aad hadlin**, 'you did not remain behind with anything for me', i.e. 'you did not leave anything undone to kill me'.

- 271E **ha yeesho e**, see N7/10A.
 272A **haddaan**, equivalent to **haddil aan** if not; unless; for **aan** see N1/15B.
 272B [**roonaw**] (v3A), to be better than; cf. **roon** (A and v4) N21/31B.
 272C **haddaan . . . dQ'o**, 'unless people are better than one another rain will not fall', i.e. 'unless one party is ready to show more good will than the other, reconciliation (with its blessings) never comes'.
 272-3 **hor Jlaahay**, 'before God, for God's sake'. Forgiveness is considered a very important virtue among Moslems.
 273A **'aawin** ('aawima) (v1) = **'aawi** (v2), to help.
 273B **waasaan = waan se = waa + se +** (Subject Pronoun) **aan**.
 275A This poem (a **gabay**) has been composed by Mr. Muuso Haaji Ismaa'il Galaal.
 275B **kuhaanyow = kuhaanyohow**, for the suffix **-yohow** see N2/18.
 275C **dadkjinnaa = dadkjinna baa**.
 275D **arlo -da**, see N19/22B.
 275E **ugu daw gal**, to use someone or something as an instrument of bringing misfortune upon someone. This expression is used when speaking of God, and even when it occurs with **La**, there is an implied reference to God. The expression implies that God chooses people or things as tools of carrying out His decrees. E.g. **Ninkaasaa Jlaah noogu daw galay**, 'God has used that man as an instrument for bringing misfortune (or suffering) upon us'. Cf. **daw -ga** and **gal** (v1).
 275F **dadkjinnaa . . . galay**. There is a conviction among some Somalis that bloodshed, particularly the killing of one's kinsmen or innocent people, and any other heinous crimes, bring drought upon the land. Bloodshed among men brings drought, because of which all the other inhabitants of the earth, including the serpents, have to suffer. The serpent laments over the wickedness of mankind and the wickedness of the soothsayer in particular.
 276A **Idinkaa = idinka baa**. **Idinka** agrees here with **roqay** (3rd Person Singular Masculine), see N23/27B.
 276B **dhihiyo = daho iyo**.
 276C **dah** (v1), to butcher (meat), to cut meat into pieces.
 276D **dooH** (v1), to stab, to disembowel.
 276E **roq** (v1), in addition to its more common meanings this word also means 'to invent'.
 276F **idinkaa . . . roqay**, 'you invented that people should butcher one another and (the word) "stab"'.
 277A **dabkaad = dabka aad**, 'the fire which you . . . ' ('the fire of war which you . . .').
 277B **qolol** (v2), to cause to blaze, to set ablaze; cf. **qolol** (v1), to blaze.
 277C **uumiye -ha**, any creature of God, any living being; cf. **uun** (v1), to create.
 277D **jeeh -a**, a half; portion; cf. **jeeh** (v1).
 277E **dilay**. The serpent refers to the past and future misdeeds of mankind.
 278A **dagan** (**wuu dagnaa**) (A and v4), hero: helpless; in need of help.
 278B **naf -ta**, life; peaceful life with other people; co-operation; cf. N21/15B, N21/15-16, and N23/95C.

- 278C **dqawo -da**, a voluntary agreement by which a group of men promise to help one another and according to which they 'pool' together their resources and property. An agreement of that kind is usually concluded between members of the same tribe; cf. **dqawayso** (v3c), to enter into such an agreement.
 278D **Je'eshjin = Je'eshjihin**, see N21/20.
 279A **ninkays = ninka aa is = ninka aad is**.
 279B **daakhil** (v1), to be on intimate terms with, to be very friendly with; cf. Ar. **d-kh-l**.
 279C **maalintaad = maalinta aad**, 'the day when you . . .'.
 279D **dalagsan** (A and v4), in need; in a sorry plight.
 279E **dalagsantjin = dalagsantjihin**.
 279F **baaho -da**, need, want, lack; cf. N15/35.
 279G **maalintaad dalagsantjin baaho**, in prose it would be **maalintaad baaho la dalagsantjin**, 'the day when you are in a sorry plight with want'.
 280A **d'faal -ka** (rare word), fulfilment, achievement.
 280B **goortaa**, equivalent to **goortaad = goorta aad**.
 280C **u dane** (v2), to bring advantage or profit to someone; to assist; to take into account someone's interests; cf. **dan -ta**, N7/10C.
 281A **dūmisāy**, 2nd Person Singular Independent Form, Past Tense, see N1/11B.
 281B **wa'ad -ka**, see N8/14.
 281C **wa'adkaad = wa'adka aad**.
 281D **gashiyo = gashay iyo**.
 281E **dqanyo -da** (a rare word), truce; pact. The serpent refers to the time when they both, upon their first meeting, swore that they would not harm one another.
 282A **djbindaabyo -da**, annoyance, trouble (given to others).
 282B **bani Aadan**, see N21/50B.
 282C [**qafee**] (v2), to destroy, to devastate, to spoil; cf. [**qafow**] (v1B) to be destroyed, devastated, spoilt.
 282D **qafayn**, equivalent to **qafayn doonta**; cf. N23/126.
 282E **djbindaabyo . . . qafayn e**, 'evil actions of the children of Adam will devastate the whole world'.
 283A **djbin -ta** (pl. **djbno -ha**), a lip.
 283B **leeday = leedahay** (**leh + tahay**).
 283C **daarran** (A and v4), meaning; intended.
 283D **djbnaaha . . . daarrana e**, 'what you say with (from) your lips is not intended by you in the heart', i.e. 'you are hypocrites'.
 284A **diliq -a**, a narrow and uncomfortable position or place; distress; cf. Ar. **d-y-q**.
 284B **adoo diliq ku jjra**, '(I rescued) you when you were in distress'; see N8/7A(b).
 284C **dabin -ka**, trap, snare. The serpent refers to the hopeless situation in which the soothsayer was when he could not find the answer to the sultan's question.
 284D **ka saar**, see N23/264B.
 285A **ee**, equivalent to the (Conjunction) **e**.

130

N23/285B—N23/290F

- 285B **abaa** -ka, see N13/1B.
 285C **door** -ka, a part of; a certain amount of.
 285D **derejo** -da, profit; benefit; favour; honour.
 285E **eeg** (v1), here: 'to expect'.
 285F **eegaayay**, an alternative form of **eegayay** (Past Tense Continuous).
 286A **taan** = **ta aan**, for constructions of this type see N8/15-16. The serpent received from the soothsayer (a blow with) a sword furnished with a handle, instead of the expected reward.
 286B **damiin** -ka, a fool; a stupid, heartless person; for -yow see N23/275B.
 286C **magli** -ga, a sword.
 286D **daaban** (wu **daabnaa**) (A and v4), furnished with a handle; cf. **daab** -ka.
 287A **djg** -ta, the sound of a heavy object falling upon something hard.
 287B **seef** -ta, see N8/8A.
 287C **sijgadii**, 'the dust which rose when the sword hit the tree'.
 287D **daar** (v1), see N23/116C.
 287-9 **Digtii** . . . **yid'aahdeen**, 'my ears (the ears) went deaf in the staggering movement, in the panic in which I was running away, with the jumps during which I ran into the euphoria trees, and with the noise of the sword and the dust which had struck my head'. The serpent describes here his escape from the soothsayer's sword.
 288A **didmadaan** = **didmada aan**.
 288B **didmo** -da, fright, terror, panic; cf. **did** (v1), N22/45.
 288C **bqodo** -da, jump, a sudden movement; cf. **bqod** (v1).
 288D **djbow** -ga, name of a tree. In Glover's *Provisional Check-list* (see Bibliography) there are the following entries, which, I think, in spite of the difference in transcription refer to the same name of a tree:
 Dibu (Dr. Br.) *Euphorbia* spp.?
 ,, (Gill) *EUPHORBIA BREVIARTICULATA* Pax
 ,, " *EUPHORBIA INFAUSTA* N.E. Br.
 ,, " *EUPHORBIA NIGRISPINA* N.E. Br.
 ,, " *EUPHORBIA THI* Schweinf.
 288E [**jjiq**] (v1), to stumble upon, to collide with.
 288F **jjiq'aayay**, an alternative form for **jjiq'ayay** (Past Tense Continuous); cf. N23/142B.
 289A **dalambaabbi** -ga, staggering, reeling, cf. **dalambaabbi** (v1A), to stagger, to reel.
 289B **dām** l **yid'aahdeen**, 'the ears said **dām** to me', i.e. 'my ears went deaf' (an Imitative Expression), see N16/26.
 290A **ilmo** -da, a tear; tears; weeping.
 290B **dibiq**. The sound depicting the trickling of a liquid.
 290C **ilmadan dibiq leh**, 'these tears which (have) say **dibiq**', i.e. 'these tears which trickle, making the **dibiq dibiq** sound'. It is implied here, that the soothsayer wept now and also at the time of his first meeting with the serpent.
 290D **dilif** -ta, leanness, gauntness.
 290E **dilftiyo** = **dilfta iyo**
 290F **baryo** -da, begging, entreating; cf. **bari** (v1A and at the same time v1C).

- 290G **damaq** (v1C), to give pain; to inspire pity; cf. **damqo** (v3), to suffer pain.
 290H **jjiq** -ka, flesh; body.
 290I **damaqday jjiq'kayga**, 'caused pain to my body', i.e. 'inspired so much pity in me that in my own body I could feel your pain and distress'.
 291A **dq'ogin** -ta (a rare, poetic word), begging, imploring; cf. **dq'ogayso** (v3C) (rare and poetic word), to implore, to beg.
 291B **dq'ogintaa jaan**, 'that imploring of djinns', 'that djinn-like imploring' (i.e. 'the very clever and deceitful way in which you implored my help when you were in need'); cf. N23/138C.
 292A **maantaan** = **maanta oo aan**; for **oo** see N8/7A(b).
 292B **djgniin** -a, see N1/15A.
 292C **deeho** (v3C), to trust completely, to confide.
 292D **hay** = **ha il**.
 292E **hay fiin** 'don't expect from me'; 'don't expect me to . . .'; see N22/67B.
 293A **dalluun** -ta, a very deep hole.
 293B **qamminkaad** = **qamminka aad**.
 293C **dalab** (v1C), to ask for, to seek; cf. **dalbo** (v3).
 294A **dar Alla**, 'for the sake of God'; cf. **dar** -ta, 'sake', as in **dartjis**, 'for his sake'. To admonish a person or to tell him of the cause of his misfortunes is regarded here as a friendly and pious action.
 294B **Allaan** = **Alla baan**.
 294C **oḍānāyāa**, equivalent to **oḍanayaa ye**; cf. N16/8E.
 294D **daallin** -ka, see N8/3.
 295A **qaaḥa** (uncl.), usually; often; for a long time.
 295B **qaaḥaad** = **qaaḥa baad**.
 295C **deys** -ka, a weak, helpless, and defenceless person or persons.
 295D **nin deys iyo** = **nin deys ah iyo**.
 295E **agoon** -ta, a female orphan or a widow; the Feminine Singular form is also used in the sense of orphans and widows in general; cf. **agoon** -ka, a male orphan.
 295F **shaallee** (uncl.), 'if God wills', 'If God willed so', 'perhaps', 'it is likely'. It was likely, according to the serpent, that the soothsayer who was capable of such a treacherous deed had also many other evil deeds on his conscience. Cf. Ar. **in shaa'a Allaahu**, 'if God wills'.
 296A **malahay** = **malahayga**, '(in) my thought', i.e. 'in my opinion'; cf. N14/16B.
 296B **dakano** -da, injustice.
 296C **gashlyo** = **gashay iyo**.
 296D **bihin** equivalent to **bihin doontaa**, cf. N23/126. The Future Tense (with the omission of the Auxiliary Verb) is used here, but the serpent really refers to the present plight of the soothsayer: 'In my opinion you are paying for the injustice you have done and for the old debt.' (The serpent was owed half the reward, which was received from the sultan, by the soothsayer.)
 297A **suldaankil Ku soo diray**, 'the sultan who sent you'.
 297B **dilro** (v3C), see N15/14A.

132

N23/297c—N23/301a

297c **dilrataa** = **dilrata baa**.297d **abaar dilrata**, 'a drought which peels', i.e. 'a drought that lays bare the land and strips it of vegetation'.297e **qeh**, 'say, tell (the sultan) ...'.297f **q'i**, equivalent here to **q'i doonta**; cf. N23/126.298a **dihl -da** } three different kinds of grass (eaten by domestic
 maaheen -ta } animals). In Glover's *Provisional Check-list* (see
 duur -ka } Bibliography) there are the following entries, which
 in spite of the differences in transcription, refer, I think, to the same
 Somali plant names:

dihl (Gill.) ERAGROSTIS AULACOSPERMA Steud.

" " SPOROBOLUS MARGINATUS Hochst.

" " SPOROBOLUS VARIEGATUS Stapf.

dihe (Dr. Br.) SPOROBOLUS SOMALENSIS Ch.

" (Gill.) SPOROBOLUS VARIEGATUS Stapf.

māchen (Glov.) ARISTIDA MIGIURTINA Chiov.

" " ARISTIDA PAPPOSA Trin. & Rupr.

" (Peck) ARISTIDA Sp. ?

dur (Dr. Br.) ANDROPOGON KELLERI Hack.

" (Gill.) ANDROPOGON CYRTOCLADUS Stapf.

" (Peck) ANDROPOGON POLYATHERUS Hochst.

" " TAMARIX NILOTICA Ehrenb.

durr (Farq.) ANDROPOGON CYRTOCLADUS Stapf.

" (Peck) TAMARIX NILOTICA Ehrenb.

298b [maḍo] (v3c), to be exhausted; to be finished; to wither; to die out;
cf. **maḍl** (v2) and **maḍan** (A and v4).298c **maḍan**, equivalent here to **maḍan doonaan**; cf. N23/126.299a **dūd -da**, a cluster of big trees; a grove.299b **ḡḡegi**, equivalent here to **ḡḡegi doona**; cf. N23/126.299c **damal -ka** (pl. **damal -sha**), a big single tree.300a **durdur -ka**, running water; a permanent stream.300b **laaskiyo** = **laaska iyo**.300c **buq -da**, a shallow natural pond.300d **buqdiyo** = **buqda iyo**.300e **dooh -a** (pl. **doohyo -da**), a valley, a river-bed of a seasonal river.
Water is often preserved for a long time in ponds formed in the
recesses of these river-beds.300f **doohyadaa** = **doohyada baa**.300g [gud] (v1), to sink in the ground; to disappear (of water); to become
completely dry; to stop giving milk (of animals).300h **guḍl**, equivalent to **guḍl doona**; see N23/126.301a **dalas -ka**, a poor and weak person.301b **dalaskiyo** = **dalaska iyo**.301c **sabool -ka**, see N20/3d.301d **saboolkoo** = **saboolka oo**.301e **dūnyo -da**, see N7/8.301f **dūnyadaa** = **dūnyada baa**.301g **so'o** (v3c), here: to die out.301h **so'on**, equivalent to **so'on doonta**; see N23/126.302a **dāan-qeer -ta**, big strong camels of the herd; cf. **dāan -ka**, N12/1a
and **qeer** (A and v4).302b **ḡḡeliyo** = **ḡḡela iyo**.302c **dāan-qeerṭa ḡḡela**, 'the big strong camels of (from among) the
camels'.302d **ḡḡylan** (**wuu ḡḡylaa** or **ḡḡyllaa**) (A and v4), having a black head.
The black-headed sheep in Somaliland are known for their endurance
in time of drought.302e **haḍl**, equivalent to **haḍl doona**; cf. N23/126.303a **dādaal** (v1), to be industrious, enterprising, zealous; cf. **dādaal -ka**,
industry, enterprise, zeal.303b **dqog** (v1), see N6/10a.303c **rag ninkil dādaalaa**, 'of men the man who is industrious'.303d The translation of the poem is given below. Words in italics do not
correspond to any Somali words but have been inserted to make the
translation clear.

'(275-80) Oh soothsayer, your people (mankind) have been fore-
ordained to be the cause of woe to the *whole* world. It was you who
first invented *mutual* slaughter among creatures and the word 'stab!'.
The fire which you have kindled will kill (has killed) a whole part of
creation. *For you have shed the blood of the innocent and of your
kinsmen and this brings drought upon the land and makes all living
creatures suffer!* When you are defenceless you are fond of friendship
and mutual aid, but when you have achieved your aim you do not
do anything for the man with whom you were intimate in the days
when you were pressed by need. (281-96) You have broken the
covenant into which you entered and the old pact *with me*. The evil
deeds of the sons of Adam will destroy the world! What you say
with your lips you do not mean with your heart. When I rescued
you from the trap when you were in *dire* straits and when I expected
some reward and profit *in exchange*, lo, I got from you, you dolt,
a blow with a haft-furnished sword. With the sound of the sword
hitting the tree and the cloud of dust which harmed my head, with the
fright in which I ran away and with the leaps in which I dashed
against the 'djibow' trees and with staggering my ears became deaf.
This trickling tear, *your* leanness and these cunning supplications
which have touched my flesh are what deceived me before. Today,
when I have been warned, do not expect me to confide in you. The
trust which you seek from me has fallen into a very deep hole.

'*It is only for God's sake that I shall now* tell you something *for your
benefit*: You are an evil-doer; *it is* very likely that you have often
oppressed a weak man and orphans and in my view you are paying
now for wrongdoing and an old debt. (297-303) Tell the sultan who
sent you that a wasting drought will come. The 'dihl', 'maaheen',
and 'duur' grass will wither altogether and *even* some of the groves
and some of the big lone trees will shrivel. The running streams, the
shallow wells and ponds and the valleys will become waterless. All
the weak and the poor and all the flocks will perish but the strong

- 134 camels and the black-headed sheep will remain alive. Of men he who is enterprising and industrious will survive.'
- 304A [kala bado] [(bata)] (v3c), to be distracted or confused as a result of great joy.
- 304B is labarrōg (v1), to turn round twice as in a dance (as a sign of elation, jollification, or merriment); cf. laba, 'two', and rōg (v1).
- 305A haatan (uncl.), see N12/7A.
- 305B masyow = masyohow, see N23/266B.
- 306A abaalka aad il gashay, 'the obligation of gratitude on my part which you entered', i.e. 'the obligation of gratitude which you imposed on me by kindness to me'.
- 306B waan arkayaa, 'I shall observe, I shall fulfil'.
- 307A wahaasad = wahaad se.
- 307B is ogow (v3A), to realize, to be aware of; cf. N1/15c.
- 307-8 u 'eli (v2), to repeat; to do again.
- 308 Lay = La i.
- 309 kēenāyāa, equivalent to kēenayaa ye, cf. N16/8E.
- 310A wuhuun = wah uun, for uun see N8/5(c).
- 310B wuhuun baan eegi doonaa, 'I shall see something' ('I shall see what you will do'). The serpent is rather sceptical about the sooth-sayer's promises.
- 310-11 is dīg (v1), 'to put oneself', i.e. to set out on a journey.
- 311A inuu sil ordo ordo ba, see N1/13-14.
- 311B maanso -da, a song or poem of any kind (the poem in which the serpent foretold the coming drought is a gabay).
- 312A ku dūfo (v3c), see N23/175c.
- 312B dāmmeeyaa = dāmmeeyay baa.
- 312C mindāa (uncl.), see N23/195A.
- 313A farhad -da, joy; cf. N14/4D.
- 313B dūlka ka gōo, to lift someone from the ground (as an expression of enthusiasm and appreciation).
- 313C ba, see N1/14A(h).
- 313-14 suldaankil yoo farahsanī, 'the sultan, rejoicing, got up and . . .'; see N8/7A(a).
- 314 tuntun (tuntuma) (v1), to strike several times or several objects; to pat (as a sign of approval).
- 315A u dūfee (v2), see N1/8-9.
- 315B gēlbi (v2), to entertain and to make much of (on account of high rank or merit); also to do so to a bridegroom or bride during the wedding festivities.
- 316A dabbaal dēg (v1), to give, to perform a dabbaaldēg. dabbaaldēg -ta, a horsemanship or camel-riding display; a fantasia. It is often performed in honour of some important person, or at wedding ceremonies.
- 316B shiri (v2), to cause to assemble; to call to an assembly; cf. N23/26.
- 317A aa = ah baa.
- 317B Laynoo = La inoo.
- 318A walbaan, see N18/16.
- 318B dīgo (v3c), here: to put for oneself, to store.
- 319A wihil soor ahaa ye dīgmayay, 'things that were food (foodstuffs) and which kept well'.
- 319B [dīgan] [(dīgma)] (v1), (of food) to keep, to be well preserved for a long period; in storage; cf. dīg (v1), to put and dīgo (v2), N1/9B.
- 319C intuu, 'after he (had made)', see N1/10(b).
- 319D raar -ta, a rack situated near the back wall of the Somali movable house and used for storing household utensils and food.
- 319E hidhid (v1), to shut or tie several times or several objects. The foodstuffs on the racks would be put into food containers and well tied up.
- 320A ka dambee (v2), to be last, to be behind, to pass (of time).
- 320B dūrba (uncl.), immediately, instantly.
- 320C bilaw or bilow (v1), to begin; the root of this verb is bilaab- in forms where the Ending begins with a vowel, and bilaw- or bilow- in forms where the Ending begins with a consonant or when there is no Ending. E.g. wuu bilaabay, he began and way bilawday, or way bilowday, she began.
- 321A gūgil hīgay, 'the gū rains which were next (which should have followed)'.
- 321B baaqso (v3), to fail to come; not to be fulfilled; cf. baaḷi (v2), to prevent something from occurring, to break a promise; cf. [baaqo] (v3c), not to come, to change one's opinions; cf. Ar. b-q-y.
- 322A sīlōg agrees with duushay, if it did not it would be sīlōg.
- 322B duushay, from duul (v1), 'to fly, to rise into the air'; not from dūul (v1), 'to attack', the corresponding form of which would be dūushay.
- 323A [haaluf] (v1), to become bare and desolate; to turn into waste land.
- 323B [qallal] (v1), see N23/151n.
- 323C dāqiln -ta (pl. dāqilmo -ha), a group of natural ponds in which rain-water accumulates.
- 323D wīyeer -ka, a spring, i.e. a well supplied with subterranean water.
- 324A mōoyi ye, equivalent to mōoyaan e, 'except'.
- 324B bīya-yarood -ka, a well or pond which has little water; cf. bīyo -ha and yar (A and v4).
- 324C [gud] (v1), see N23/300g.
- 325A nūgul -ka, those domestic animals which have to be watered frequently (cattle, horses, donkeys, &c.).
- 325B gēesloho -da (with the Article gēeslahada), all animals which have horns; cf. gēes -ka and leh (A and v4).
- 325C so'deen, see N23/301g and N13/16A.
- 325D mindāa, see N23/195A.
- 326A wah hoolo sheegta, 'things which claim to be domestic animals'.
- 326B sheego to claim; cf. sheeg (v1).
- 327A dadkil kale, the other people, the people other than the subjects of the sultan.
- 327B [ku talo gal], to take precautions against something; to have a plan how to deal with a particular situation.

- 136 N23/328—N23/341b
- 328 **shuf** yjdaahdeen, 'said shuf', i.e. died (Imitative Expression, see N16/26).
- 329a **kaydso** (v3), to store, to hoard; cf. **kayd -ka**, food stored by a wife for her husband during his absence; cf. **kaydi** (v1), to do so.
- 329b **wihil ay kaydshadeen**, 'the thing (things) which they stored', 'what they had stored'.
- 329c **beheen** from **bah** (v1).
- 329d **la soo bah**, to take; to take (something) out of (something), here: to draw upon. The sultan's people drew upon the food which they had stored.
- 329e **ku**, here: 'with' (with what they had stored).
- 329-30 **daaf** (v1), to pass; here: to survive.
- 333a **kahayso** (v3c), see N23/213.
- 333b **isagoo farahsan**, 'he (the soothsayer), being happy (drove the animals away for himself)'; see N8/7A(a).
- 333c **jld -ka**, see N21/33A.
- 333d **hadduu**, here: 'when he . . .'
- 334a **maskil**, is used here instead of, as we might expect, **maskil iyo isagu**.
- 334b **ballan** (**ballama**) (v1), to arrange, to promise, to make an agreement or arrangement about something (used often with **ku**). Cf. **ballan -ka** and **ballami** (v2).
- 334c **intuu**, see N1/10(b).
- 335 **harrilq** (v1), to draw a line; cf. N23/114b. To draw lines on the sand is, among the Somalis, a sign of perplexity or deep reflection.
- 335-6 **inuu . . . faqdiiyo . . . fekeru ba**, see N1/13-14.
- 336 **dambuun** = **dambe + uun**, for **uun** see N8/5(d) and (e).
- 336-7 **hooli . . . daaqaya**, 'the animals while they were grazing in a place like that one'; for **oo** (**yoo**) see N8/7A(b).
- 337a **halkeer oo kale**, 'in the same place as that one', 'in a place like that one'. Here the narrator would point out with his gestures to some real or imaginary place to show where the soothsayer's animals were grazing.
- 337b **sidaa**, see N22/29b.
- 337c **leheje'lo -da**, see N18/19.
- 338a **suun -ka**, a strap of leather; tendon, nerve, vein; cf. N23/217c.
- 338b **khaatir -ka**, something evil or bad; cf. (?) Ar. **kh-f-r**.
- 338c **'ad -ka**, a piece of meat, an inner part of the body, here: the nerve in which the love of property is said to be localized; cf. N23/217c.
- 338d **'adkii leheje'lada**, is equivalent to **'iriqli leheje'lada** in N23/217d.
- 338e **uun**, see N8/5(d) and (e).
- 339a **jilf** (v1), see N9/1A.
- 339b **mas gged hoostj is ka jilfa**, 'a serpent which lies under a tree'.
- 339c **haatan**, see N12/7A.
- 340a **geynaysaa**, equivalent to **geynaysaa yoo**, cf. N16/8e.
- 340b **uga** = **u + ka**; **ka**, could be translated here by 'through', 'into'.
- 340c **na'as na'as dalay**, see N23/219A.
- 341a **haddana** (uncl.), see N6/5(a).
- 341b **is qabo**, 'to check oneself'.

- 341c **hee qeh**, 'say hee'; for **hee** see N7/4. This expression invites the listener to show by words, gestures, or facial expression that he listens attentively and, perhaps, agrees with the speaker.
- 341-2 **waa taa maskil ballanteen** = **waa ta aad maskil ballanteen**, 'indeed, you and the serpent made an agreement (about the reward for the serpent's help)'; see N8/15-16.
- 342a **ballandarro -da**, breaking a promise or pact; cf. **ballan -ka** and **daran** (A and v4); cf. N16/8b.
- 342b **ballandarro waa djin-darro**. A proverb.
- 342c **djin-darro -da**, breaking one's faith; an impious act; cf. **djin -ta**; cf. **daran** (A and v4), N16/8b.
- 343a **Allaylee**, see N15/20.
- 343b **ba**, see N1/14A(c).
- 345 **baaji** (v2), see N23/321b.
- 346a **isagoo . . . jooga**, 'when he (soothsayer) was in his home'; see N8/7A(b).
- 346b **sidil**, '(in) the way; the manner (described already)'; 'thus'.
- 346-7 **oo abaartil sidil u kilkilaasayso**, 'while the drought was raging thus'; for **oo** see N8/7A(b).
- 347a [**kilkilaas**] (v1), to rage (used of war, disease, &c., but not of human anger).
- 347b **rag suldaankil soo diray**, 'men whom the sultan sent'.
- 349 **inta**, equivalent here to **intuu**, see N1/10(b).
- 350a **tolow**, see N23/175A.
- 350b **Kuugu**, cf. N23/246.
- 352a **inay sii so'daan ba**, see N1/13-14.
- 352b **shirkil yoo suldaankil faqdiiyaa**, 'the assembly, while the sultan sat in it (attended it)'; for **oo** (**yoo**) see N8/7A(b).
- 354 **laaso** (v3c), see N23/119c.
- 358 **labada ba**, 'both' for **ba** see N1/14A(b).
- 358-9a **ka saar**, see N23/264b.
- 358-9b **adaa inaga saaray**, 'you saved all of us (from this and the previous bad years)'; for the agreement between [**adi-**] and the verb see N23/27b.
- 359-60 **Dadkii . . . maqdiyay**, 'The previous war and this drought, against either of which (one of which) no one warned them, have killed (all) the other people'; for **aan** see N1/15b.
- 360a **maqli** (v2), here: 'to destroy completely'; cf. N23/298b.
- 360b **innaga** = **inna(ina) + the Definite Article ka** 'us' ('as for us').
- 360c **waa taas oo**. Constructions beginning with **waa taas oo . . .** have a function similar to those beginning with **waa ta** or **thi** (N8/15-16). **waa taas oo** in this sentence could be rendered by 'look!' as shown in N23/360-1.
- 360d **duunyo -da**, see N7/8.
- 360-1 **waa . . . afqudmin**, 'but as for us, look, neither (any of our) people nor animals have died of starvation'.
- 361a **toona**, see N22/10c.
- 361b **inaga** = **ina + ka**, 'from us' ('from among us or from among our possessions'); for a similar use of **ka** see N21/1-2.

- 361c [afquḍun] [(afquḍma)] (v1c), to starve, to die of starvation; cf. af -ka; cf. quḍmi (v1), to cause to rot; cf. [quḍun] (v1c), to rot; cf. quḍunsan (A and v4).
- 361D mahaddaa . . . leh, 'those thanks belong to you and God', i.e. 'and all this happened thanks to you and to God'; for the constructions with baa and a verb (v4) see N11/5A(b).
- 363 ka warrantaa yaa? The narrator (not the soothsayer) repeats the sultan's words, thus indicating the point at which the soothsayer was seized with a fit. The word aa (-yaa, -yaa) (uncl.) often marks the crucial point in conversation when some drastic or spectacular action is to follow.
- 364A nahdintuu = nahdinta uu.
- 364B nahdin -ta, see N23/59c.
- 364C 'irkaa, 'that sky', i.e. high up.
- 364D is ku shareer (v1), to jump into the air and then fall on the ground; to fling oneself as in a fit.
- 365A intay, see N1/10(b).
- 365B intay 'aḍo dag ka tiḍi, 'as it said dag from anger (in him)', i.e. as he was seized with anger. An Imitative Expression, see N16/26.
- 366A wahaas, 'that thing'; wah is sometimes used when referring to a person; cf. N11/7A and N20/20-21.
- 366B uun, see N8/5(a) and (e).
- 366C hukun -ka, see N9/5A.
- 366-7 markaan hukun siyo ba, 'Whenever I give him any order', see N1/14A(a).
- 367A [hanaaq] (v1), to be angry, to fret; cf. Ar. h-n-q.
- 367B dadkii ag jooḡay, 'the people who were near'.
- 367C ka qabtay, (the people who were near the sultan) took from him (the whip).
- 368 intuu, see N1/10(b).
- 369A wahaas equivalent to wahaad or wahaydin.
- 369B toos (v1), here: to recover consciousness.
- 370A iigaga = here: ii + kaga = i + u + ku + ka.
- 370B seeftaasaa = seeftaas baa.
- 370C seeftaasaa Ku leh, 'that sword has (will have) you' ('I will kill you with that sword'). For the constructions with baa and a verb (v4) see N11/5A(b).
- 371A dul jooḡ, to stay, watching over.
- 371B wah ninkii kuhaanka ahaa La dul jooḡo ba, 'after they had stayed (watching) over the soothsayer all the time'; see N1/13-14.
- 372 [mjiyrso] (v3), see N23/76A.
- 373 talo ku 'addaatay, see N23/80B.
- 374 weji -ga, face; here 'boldness, cheek'; cf. Ar. w-j-h.
- 376 tolow, see N23/175A.
- 377A oḍan, equivalent to oḍan doonaa; cf. N23/126.
- 377B wah . . . yidhaado, 'let him say to you whatever (he will)'.
- 378A [daan] [(daama)] (v1), to be better, wah Kuu daama, 'something that is better for you'.
- 378B daamaad = daama baad.

- 378c hayso (v2c), see N22/9B.
- 378D isāḡa = is + uga, not to be confused with isāḡā (Emphatic Pronoun).
- 378E isagii isāḡa tag, 'just simply go to him'; cf. is ka tag, 'just simply go' and u tag, 'go to him (her, it, them)'.
- 378-9 halkaasuu = halkaas buu, see N1/22A(a).
- 379 dirduri (v2), see N23/265A.
- 380-1A maanta . . . maraya, 'is it you who pass by the place?', a common expression with the meaning 'so after all you have come to me in the end'.
- 380-1B adigii . . . maraya, for the agreement between [adi-] and the Verb, see N23/27B.
- 382A maḥaad ḍooni, equivalent to maḥaad ḍooni doontaa, 'what will you want?' ('what do you want?'), see N23/126.
- 382B su'aashaan = su'aasha aan, 'the question which I . . . '.
- 382C jiraa = jiray baa.
- 384A This poem is a gabay in d, also composed by Mr. Muuse Həaji Isma'īl Galaal.
- 384B 'irkaa = 'irka baa.
- 384C 'elli (v2), to return, to bring back; cf. N16/20A.
- 384D 'ellin, equivalent to 'ellin doona; cf. N23/126.
- 384E qeh, 'tell (the sultan who sent you)'.
- 385A qaahuu = qaaha buu; for qaaha see N23/295A.
- 385B daḡligan (wuḡ daḡlignaa) (A and v4), bare, barren, cloudless.
- 385C hādduu = hāddā buu, 'now he (it) . . .'; cf. hādduu, 'if he (it) . . . '.
- 385D Djirir -ka, Spica, a Virginis. The principal star of the constellation of the Virgin. According to the Somali folk meteorology, when the moon comes near or occults this star there are very good chances of rain for a period of seven days, the likelihood being the greatest on the fourth day. There are six such periods during the year and each of them has a special name. The rain which falls in one of these favourable periods is also called Djirir, like the star, and the serpent uses the word here in this sense. I am indebted for the astronomical designation of this star to J. A. Hunt (p. 9 of his *General Survey*) and to E. Cerulli's 'Nuovi appunti sulle nozioni astronomiche dei Somali' (p. 77) (see Bibliography, 'Somali Astronomy').
- 385E Djirir does not agree with 'usboonayn (doonaa); if it did it would be Djirir.
- 385F 'usboonee (v2), to renew, to bring back again; cf. 'usub (A and v4).
- 385G 'usboonayn, equivalent to 'usboonayn doonaa, 'it (the sky) will bring back the Djirir rains'.
- 386A door -ka, see N23/285c.
- 386B haḡeyn doorki haḡay, '(on) a night a part of which has (still) remained', i.e. one night, some time before midnight.
- 386C dillig. The sound depicting a sudden flash of lightning.
- 386D hillaa' dillig ka soo siin, lit. '(the sky) will give out lightning, dillig', i.e. lightning will flash in the sky.
- 386E siin, equivalent to siin doonaa; see N23/126.

- 387A **Daydo** -da, one of the six periods during the year when the moon comes near or occults the star **Djrir** (Spica); see N23/385D.
- 387B **Daydada** **bjyaa** **badani**, 'the Daydo rain full of water (which has much water)', cf. N17/8-9.
- 387C **dj'i**, equivalent to **dj'i doontaa**; cf. N23/126.
- 387D **sidcedil**, 'as is its custom'.
- 388A **dal** -ka, land; country.
- 388B **idil** (**wuu idlaa**) (A and v4), all; complete; every; cf. **idil** -ka, all, every one of . . .; cf. **idlee** (v2), to finish, to complete; cf. [**idlaw**] (v3A), to be finished, completed. **idil** like **d'an** is usually preceded by **oo** as in **dalkoo** (i.e. **dalka oo**).
- 388C **haalufee** = **haalufay e**.
- 388D [**haaluf**] (v1), see N23/323A.
- 388E **dqollin** -ta, 'rain which lasts only a very short time'.
- 388F **mari**, equivalent to **mari doonta**; see N23/126.
- 389A **dalandool** -ka, a long journey to water; animals on a journey to a distant watering place; cf. [**dalandool**] (v1), (of animals) to go on a distant journey to water.
- 389B [**lun**] [(**luma**)] (v1), here: to suffer; cf. N2/2b.
- 389C **dalandoolka** **hoolaa** **ku lumay**, in prose the word order would be **hoolaa dalandoolka ku lumay**, 'the animals which suffered on a distant journey to water'.
- 389D **dqogsin** -ta, rain; cf. **dqog** -ga and **sii** (v2).
- 389E **he'li**, equivalent to **he'li doonaan**, cf. N23/126.
- 390A [**nabaadg'uur**] (v1), to become waterless; to become barren, devoid of vegetation; cf. **Ar. n-b-t** and **g'uur** (v1).
- 390B **doohyadan** **nabaadg'uuray**, 'these small valleys which have become barren'.
- 390C **mula'yee** (v2), to move like a lizard, briskly and changing direction all the time; cf. **mula'** -a, a lizard.
- 390D **mula'yayn**, equivalent to **mula'yayn doonaa**; cf. N23/126.
- 390E **daadku**, agrees with **mula'ayn** (**doonaa**); if it did not it would be **daadka**.
- 391A **bihi**, equivalent to **bihi doona**; cf. N23/126.
- 391B **bihi**, from **bah** (v1).
- 391C **a'yahaa** = **a'yaha aa** = **a'yaha aad**, 'the bush fields (in) which you . . .'; **a'yho** -ha, is the plural of **ay** -da, N23/84A.
- 391D **a'yahaa de'gi tjiinneen**, 'the bush fields in which you knew (how) to encamp', i.e. 'the bush fields in which you used to encamp'.
- 392A **dunya** -da, see N7/8.
- 392B **ha'aa** = **ha'ay baa**.
- 392C **dunyaada wihi** **soo ha'ay**, 'of animals, the part which has remained' (those which have survived).
- 392D [**darar**] (v1), to have milk in the udders; cf. **dararan** (A and v4), 'which has udders full of milk'.
- 392E **darari**, equivalent to **darari doona**; cf. N23/126.
- 392F **shaallee**, see N23/295F.
- 393A **qori** -da (pl. **qoryo** -ha) (a poetic word), a wife.
- 393B **dayrshaa** = **dayrshay baa** = **dayriyay baa**.

- 393C **dayri** (v2), see N14/3A; wives were 'banished' from the companionship of their husbands as during a hard season men are often away looking after the camels and bringing water from distant places. They are then too busy and too tired to devote much attention to their wives.
- 393D **guryaa** = **guryaha**; **guryo** -ha is the plural of **guri** -ga, home; a hut or house.
- 393E **le'ekke** (v2), to make something resemble something else in size, to make something of similar size; cf. **le'eg** (A and v4), N16/18A.
- 393F **le'ekayn**, equivalent to **le'ekayn doona**; cf. N23/126.
- 393G **qoryaa** . . . **le'ekayn**, the wives who were 'banished' (during the drought, N23/393c) will make homes (movable houses) as big as stone houses. (The size of a Somali movable house can be adjusted according to the number of mats used.) The wives would now make their houses bigger to provide more room for their husbands who during the drought had slept separately.
- 394A **durguf** -ka, working clothes; any old clothes used for every day.
- 394B **durgufkiyo** = **durgufka iyo**.
- 394C **daadi** (v2), to spill; to shed; to put away.
- 394D **daadin**, equivalent to **daadin doonaan**; cf. N23/126.
- 394E [**idil** -ka] (always used with a Possessive), 'all of', 'every one of'; cf. N23/388b.
- 395A **harliir** -ta, see N15/28F; here: 'silk, beautiful clothes'.
- 395B **duudduub** (v1), to roll up, to roll into a bale, or thin shape, several times or to roll several things thus; cf. **duub** (v1), to roll up, to gather together.
- 395C **harliirtiil La duudduubay**, the silk (the silken, coloured clothes) which was rolled up (and stored during the drought). During a drought or a difficult season women do not wear beautiful clothes, but put them away, rolled up.
- 395D **d'am is ku soo siin**, 'they will give **d'am** on themselves', i.e. 'they will put on' (an Imitative Expression, see N16/26).
- 395E **siin**, equivalent to **siin doonaan**; cf. N23/126.
- 396A **dabqaad** -ka, an incense burner made of baked clay. It is a common custom among married women to perfume their bodies and clothes by crouching over an incense burner. Wives do so particularly if they expect their husbands to come to their houses for the night. Cf. **dab** -ka and **qaad** (v1).
- 396B **dabqaadkay** = **dabqaadka bay**.
- 396C **bihin**, equivalent to **bihin doonaan**; see N23/126.
- 396D **hyd** -da, a recess between spare mats stored on a rack in a Somali movable house. People often keep their belongings between spare mats.
- 396E **dalow** -ga (pl. **dalowyo** -da), the space in a Somali movable house between the inner side of the wall mat and the small mats which are put down near the ground to exclude draughts. This space is filled with dry grass and small twigs, but is often used as a store for objects not used at the particular time.
- 396F **dalowyadii jaan**, '(in) the **dalowyo** of djinns', i.e. in a very remote or inaccessible part of the house; cf. N23/138b.

- 397A **darmo** -da, another form of **dermo** -da.
 397B **darmaday** = **darmada bay**.
 397C **ku waga^c siin** (**doonaan**), 'will spread (mats)' (an Imitative Expression, see N16/26).
 397D **siin**, equivalent to **siin doonaan**; cf. N23/126.
 397E **qol** -ka, the part of the Somali house where people sleep; the part of the movable house beyond the fireplace. (The fireplace is usually situated near the entrance.)
 397F **dugsoon** (A and v4), sheltered, screened off, cosy, snug; cf. **dugsi** -ga. Every married woman has her own separate house. When the husband comes to her house for the night, the 'qol' is screened off with a mat from the rest of the hut.
 398A [**dq^c fur**], not to be amorously disposed (of men); not to be in the mating season (of animals); cf. **dq^c** -da, age, season; cf. **fur** (v1).
 398B **raggoodil dq^c furay**, 'their men (husbands) who were not amorously disposed (during the drought)'.
 398C [**dilir**] (v1), to put on flesh, to put on weight, to become moderately corpulent. During a drought or a difficult season, people usually become lean and weak. When the rains come, they regain their weight. These seasonal fluctuations in weight are a well-known fact among the Somalis.
 398D **gelli**, equivalent to **gelli doona**; cf. N23/126: **gelli** is the Infinitive of **gal** (v1).
 398E **gelli**, 'will enter' ('they, the husbands, will enter the huts now prepared for their coming').
 399A **goortuu** = **goorta uu**, 'at the time when they (**raggoodil**)'.
 399B **deggaa** = **dego baa**.
 399C **degg** (v1), is used here in the sense of 'to come in and sit down', 'to arrive'.
 399D **anfo'o** -da, food, provisions; cf. Ar. **n-f-**.
 399E **dama^c** -a, sense, meaning, taste; cf. N1/2c.
 400A **djihaal-qab** -ka, a person who is very hungry; cf. **djihaal** -ka, a great hunger; cf. **qab** (v1), N16/1b.
 400B **siduu doono**, 'as he wishes', 'as he likes'.
 400C **waw** = **waa u**.
 400D **uni**, equivalent to **uni doonaa**; cf. N23/126.
 401A **durduuro** (v3c), to have another helping; to have some more; cf. **durduur** (v1), to offer someone a second helping.
 401B **durduuraa** = **durduuro baa**.
 401C **oḍan**, equivalent to **oḍan doonaa**; cf. N23/126. During a good season no restrictions are put on food, but during a drought strict rationing (with special priority for children), is in force, in every Somali home.
 401D **qawl** -ka, speech, words, conversation; cf. Ar. **q-w-l**.
 401E **dēbe^csan** (A and v4), soft, loose, tender; cf. **dēbe^c** (v1), to be loosened, soft, tender; **dēb^ci** (v2), to loosen, soften.
 401F **jeer** -ka, time, period.
 401G **qawr jeer**, 'several times' (the tender words of invitation to have some more food are to be repeated).

- 402A **Dahabo** (pl. **Dahabooyin**), a woman's name here used in the sense of 'a woman' or 'a wife'. It is a very common characteristic of Somali poetic diction to use Proper Names in a general sense. This device helps to contrast poetic diction with prose and adds to the lexical resources required by alliteration. Cf. Ar. **dhahab(un)**, gold.
 402B **Dahabooyinkoodaa** = **Dahabooyinkooda baa**.
 402C **adeeg** -ga, domestic utensils, any small objects; cf. **adeegso** (v3), to send a person to fetch **adeeg**.
 402D **dqoni**, equivalent to **dqoni doona**, 'will look for' ('will come and go fetching or looking for various domestic things'), cf. N23/126.
 402E **baal** -sha (pl. **baallo** -ha), side, part, quarter.
 403A **dulmaraanmar** -ka, coming and going; passing to and fro; passing by; cf. **dul** -sha; cf. **mar** (v1). A woman moving about on her household tasks is considered, in this poem, particularly attractive to her husband.
 403B **dulmaraanmarkaa** = **dulmaraanmarka baa**.
 403C **'aashaq** -a, love; cf. **'aashaq** (v1), to love, cf. Ar. **'-sh-q**.
 403D **'aashiqil** = **'aashaqil**.
 403E [**dug**] (v1), to be old.
 403F **'aashiqil dūgāy**, 'the love which has become old', 'the old love', i.e. 'the love between them which has become old during the drought and now is to be renewed'; cf. N23/393c.
 403G **ki^ci**, equivalent to **ki^ci doonaa**; cf. N23/126; **ki^ci**, is the Infinitive of **ka^c** (v1).
 403H **'aashiqil dūgāy** agrees with **ki^ci** (**doonaa**). If it did not it would be **'aashiqil dūgāy**.
 404A **damaashaad** -ka, display, revelry.
 404B **lool** -ka, a Somali children's game played as follows: two teams of children close their eyes and one of the players throws a piece of wood far away. Then the team who finds it has to bring it back to the base, while the other team tries to intercept them before they reach the base and to touch them on the head. Anyone so touched is out. The members of the two teams are not distinguished by dress but identify each other by distinctive calls: **'addooy**, 'Oh moonlit night!' and **gud'urow**, 'Oh moonless night!' This lively game is played at night and is very popular in the Interior.
 404C **lookay** = **looka bay**.
 404D **damaashaadka looka**, the revelry of play. A poetic expression used here to describe, discreetly, the lovemaking between husbands and wives.
 404E [**qal**] (v1), to beget, to bear; to impregnate or to give birth, cf. [**qalo**] (v3c).
 404F **qall**, equivalent to **qall doonaan**; cf. N23/126.
 404G **danab** -ka (pl. **danabyo** -da), a thunderbolt; a very active, intelligent, brave, and good boy or man; an excellent man.
 404H **khayr** -ka, blessing, prosperity; cf. Ar. **kh-y-r**.
 404I **danabyo khayreed**, 'excellent men of blessing, excellent men on whom all the blessings are bestowed'.
 404J **khayreed**. The suffix **-eed** is very rarely used with Masculine

Nouns; cf. **qar nin**, 'clothes of a man', but **qar gabqeed**, 'clothes of a girl'.

405A **yerid -ka**, an unmarried man (applied to young and middle-aged men only).

405B **yeridkaa = yeridka baa**.

405C **tay = ta ay**, 'the one which they . . . '.

405D **dama'** (v1c), see N1/2c.

405E **togo** (v3c), to marry a girl in a good way, i.e. observing all the customs proper to the occasion. This involves a good marriage payment to the family of the bride, ample provisions of food for the guests at the wedding festivities (**aroos -ka**) lasting seven days, inviting many guests and buying good clothes for oneself and the bride.

405F **togan**, equivalent to **togan doona**; cf. N23/126.

406A **dabbaaldæg -ta**, see N23/316A. This kind of display adds splendour to the wedding.

406B **sa'ab -ka**, dance; clapping hands in a dance, a dancing party. Dancing is always accompanied by hand clapping or drumming, which is considered as essential as the song or music; cf. **sa'ab -ka**, palm (of the hand).

406C **derejee** (v2), to entertain, to do something in honour of someone; to bring some benefit upon someone; cf. **derejo -da**, N23/285D.

406D **derejayn**, equivalent to **derejayn doonaa**; cf. N23/126.

407A **djintiyi = djinta iyo**.

407B **djintiyi salaadda ninkil dgonayaa**, i.e. **Ninkil djinta iyo salaadda dgonaya**, 'the man who wants religion and prayer', i.e. 'the man who wishes to devote his time to the study of holy books and to prayers'.

407C **dgonayaa = dgonaya baa**.

407D **digo** (v3c), here: to learn, to apply oneself to, to peruse; cf. N1/9B.

407E **digan**, equivalent to **digan doona**; cf. N23/126.

407F The translation of the poem is given below. Words in italics do not correspond to any Somali words in the poem and have been inserted to make the translation clear. The word **qeh**, 'tell (the sultan)', which occurs at the end of each line is left untranslated: 384-407. To the sultan who sent you say: The sky will bring back clouds. It had been bare for a long time but now it will renew the 'Djirir' rains. One night, sometime before midnight, lightning will flash in the sky. The 'Daydo' rain full of water will fall in its wonted way. The whole land had become desolate but now rain will pass over it. The flocks which had suffered on the distant journey to water will find rain. Flood-water will scurry like a lizard in those valleys which had become bereft of vegetation. Fresh grass will come out in the hush plains in which you used to encamp. Of flocks, those which are left will give milk, God willing. The wives who had been banished from *their husbands during the drought* will make their movable houses resemble, in size, stone-built houses. They will all throw away the clothes of hard work and the old garments. They will put on the beautiful clothes which had been rolled up *and stored*. They will bring the incense burner from a hidden remote recess *of the house*.

They will spread the *sleeping* mat in the well-sheltered part of the house. Their husbands who *during the drought* were not amorously disposed will, when they have gained flesh, enter *the houses*. When he, *the husband*, comes, tasty food will be brought to him. He is not hungry *now*, and he will eat *as much as* he likes. 'Have another helping' will be said to him, *those* little soft words, several times. Their wives will be looking here and there for the things of the household. With their movements to and fro *their husbands'* love, which had become old, will revive. They, *the husbands and wives*, will beget in their amorous play sons of blessing. The bachelors and young men will marry suitably and with proper ceremony those girls on whom they had set their minds. Then in their honour a horsemanship display and a dance will be given. The man who wishes to apply himself to religion and prayer will do so.

408A **durduri** (v2), see N23/265A.

408B **durdurshay = durduriyay**.

409A **horiyo = hore iyo**.

409B **daran (wu darna or darraa)** (A and v4), see N16/8B, but here it means 'better'.

409C **si ka daran u gal**, 'to treat better than'.

409D **sidii hore iyo si ka daran**, 'as before and better'.

410A **qoodyahero** (an oath), 'upon my virility and my family'; cf. **qood -qa**, masculinity, virility, penis; cf. **hero -da**, an enclosure (in which animals are kept and within which movable houses are situated).

410B **hadday**, equivalent here to **markay**.

410C **muddo -da**, see N16/3A.

410D **uun**, see N8/5(e).

411A **gun -ta**, bottom; the farther or back part of something.

411B **bari guntj**, '(in) the distant part of the East'.

412A **'aad -ka**, a small, high cloud which does not bring rain.

412B **sidii**, as (people thought . . .).

413A **uun**, see N8/5(e).

413B **soo gal**, to come back to the enclosure; cf. N19/11A. Animals usually come home to their enclosure some time before dusk.

413-14 **bay . . . hillaa'day**, 'it flashed'. The Subject Pronoun **ay** (which occurs here in combination with **baa** in **bay**) often corresponds in translation to English 'it' in Impersonal Constructions; cf. N1/17-18.

414A [**hillaa'**] (v1), to flash (of lightning); cf. **hillaa' -a**.

414B **billig**. A sound depicting the flash of the lightning.

415A **mashharad -da**, ululation, the high-pitched cry uttered by women as a sign of jollification; this cry is accompanied by very quick horizontal movements of the tip of the tongue between rounded lips.

415B **ku dufo** (v3c), see N23/175c.

415C **maansha Alla** (an exclamation), 'What God willed (happens)!' This exclamation is used, when something good has happened, to express one's gratitude to God. Cf. Ar. **maa shaa'a Alla (Allaahu)**, 'What God willed'. The **n** in **maansha** may be due to analogy with the Arabic expression quoted in N23/295F.

- 416A **dēddo** -da, anxiety, apprehension, fever; cf. **dēddood** (v3B), to feel anxious or feverish.
- 416B **duushay** from **duul** (v1), to fly, to fly away.
- 416C **dēddādīl** agrees with **duushay**, if it did not it would be **dēddādīl**.
- 416-17 **sidīl** . . . **fīleyan**, 'as people were looking and not expecting anything (so soon after the first signs of change of weather)'. For **aan** see N1/15B; cf. N22/67C.
- 417A **Laysaga** = **La isaga**.
- 417B **isaga** = **is** + **uga**, cf. N23/378D.
- 417C **uun**, see N8/5(e).
- 418A **dul** -sha, top (of something); over; above.
- 418B **yē** is sometimes used instead of **yīdī** (N23/240E).
- 418C **moos** (v1), to dig a ditch round a hut in order to prevent rain-water from flooding the inside, to drain; cf. **moos** -ka, a ditch or drain.
- 418D **jill'san** (A and v4), weak, soft, tender.
- 418E **hoolaa wihīl jill'san**, 'of the animals the weak part', i.e. the baby animals, sick animals, and those which are pregnant and near the time of the delivery.
- 419A **qaad** -ka, a small hut made for weak animals which need protection from the rain, the sun, or the wind.
- 419B **gēsha** = **gēliya**.
- 420A **moosee** = **moosay e**.
- 420B **hāgaajaa** = **hāgaajiyay baa**.
- 420C **seehseeho** (v3C), see N8/11.
- 421A **haddīl**, here: 'when'.
- 421B **dalool** -ka, a quarter.
- 421C **tēguu** = **tēgay buu**.
- 421D **haddīl hābeynkīl dalool tēgay**, 'when of the night a quarter passed'.
- 421E **bar** -ta, spot, drop.
- 421F **saaray**, agrees with **uu** (in **tēguu**), 'it (he) put a drop', 'it rained a few drops'. When rain is referred to but not mentioned directly the 3rd Person Singular Masculine of the Pronoun is used.
- 421G **hīg**. The sound depicting the noise of falling drops of rain.
- 422A **markuu biyo dīgay**, 'when it (the rain) put some water', i.e. 'when it rained just enough to wet the ground and to make small puddles without flooding it'.
- 422B **qaad** (v1). When this verb is used, when referring to rain it means to stop: e.g. **wuu qaaday**, **roobku**, the rain has stopped.
- 423A **dōogsīnēri** (**dōogsīnērya**) (v1A and v1C), to drive animals to the place where rain has just fallen so that they may drink the rain-water; cf. **dōogsīn** -ta, N23/389D, and **ēri** (v1A and v1C), to chase.
- 423B **dūleed** -ka, see N18/13B.
- 424A **qaanso** (v3), to draw water, to bring a supply of water for oneself; cf. **qaan** -ka, a water caravan; cf. **qaami** (v2), to draw water, to bring a supply of water.
- 424B **haddana** (uncl.), see N6/5(a).
- 425A **maḡay** -ga, rain which falls in the morning, at any time between approximately midnight and noon.

- 425B **faḡḡīso** (v3C) (when this verb refers to rain), to begin raining and to continue for some time.
- 425C **ku**, here: 'on', 'upon' (the land of the sultan).
- 425D **barqo** -da, see N23/192C.
- 426 **sīl ḡa**, to admit to; allow animals to graze or drink water.
- 427A **ḡa'san** (A and v4), raining; cf. **ḡa'** (v1).
- 427B **ba**, see N1/14A(b).
- 427-8 **wihīl ḡuḡay**, 'those which stopped giving milk' (because of the drought); see **ḡuḡ** (v1), N23/300G.
- 428 [**irmaanaw**] (v3A), to give milk; to be in milk; cf. **irmaan** (A and v4), giving milk; being in milk.
- 429A **baḡtan** -ka, a part of, half; cf. **baḡ** -ka.
- 429B **qābill** -ka, see N23/182.
- 430A **shiri** (v2), see N23/316B.
- 430B **hāajo** -da, see N17/5A.
- 430C **hāajooyinkīl abaartīl ḡa'ay**, 'the things, the matters, the lawsuits which had arisen during the drought'. During the drought no one has time and energy to engage in lawsuits or to attend to matters other than those essential to one's survival. It often happens in the interior of Somaliland that various matters among the Somali people are postponed till the coming of the rains.
- 430D **hukun** (**hukuma**) (v1), to judge between, to judge, to administer; cf. Ar. **h-k-m**; cf. N9/5A.
- 431A **wā'dī** (v1A), see N14/8A.
- 431B **kala saar**, see N17/19B.
- 433 **mēesi** -ga, kind, species, type.
- 435A **qūnsur** -ka, see N23/268B.
- 435B **Kaa saaray**, see N23/264B.
- 435C **ee**, see N23/285A.
- 435D **wā'ad** -ka, see N8/14.
- 436A **fur** (v1), see N23/267D.
- 436B **abaal** -ka, see N13/1B.
- 436C **ḡud** (v1), see N13/1B.
- 439A **masyow**, see N23/305B.
- 439B **hal** -ka, see N1/22A(c).
- 439C **īḡī**, see N20/20B.
- 439D **wēeye** or **wēyaan** (uncl.), 'is', 'are'.
- 440A **waa taad** = **waa ta aad**. For constructions of this type see N8/15-16.
- 440B **'aawīn** (**'aawīma**) (v1) = **'aawī** (v2); see N23/273A.
- 440C **ee**, see N23/285A.
- 441A **humaan** -ta, evil, wickedness; cf. **hun** (A and v4), [**humaw**] (v3A), to become bad or evil; cf. **humeē** (v2), to cause something to become bad or evil.
- 441B **haatan** (uncl.), see N12/7A.
- 441C **qoomammee** (v2), see N23/262B.
- 442A **Lay** = **La i**.
- 442B **qaado** (v3C), see N16/12B.
- 442C **sāmah** (v1), to forgive, to pardon; cf. Ar. **s-m-h**.

- 443A **ta labaad**, the second thing; cf. N17/8B.
 443B **saahlib** (v1), to become friends; cf. **saahlib -ka**, a friend; cf. Ar. **ṣ-ḥ-b**.
 444A **hjaar -ka**, a wise person; a cunning and clever person; cf. Ar. (?) **h-dh-r**.
 444B **nin hjaar aad = nin hjaar ah baad**.
 444C **adduunyo -da**, world; cf. **dūni -da** and Ar. **d-n-w**.
 445 **nolol -sha**, life; existence; cf. N23/271B.
 445-6 **ta saahlibnimada**, 'the question, the matter of friendship'.
 446 **saahlibnimo -da**, friendship, friendliness; cf. N23/443B.
 446-7 **ninkii . . . aawimaa**, 'I only seize (harm) or help the man to whom I am sent'. The word **La** here suggests that Fate is considered to be a servant of God.
 447A **Láy = La ii**.
 447B **diruun = diro uun**, for **uun** see N8/5(a).
 447C **'aawin** (v1), see N23/440B.
 447D **qoomammo -da**, see N23/262B.
 447-8 **ta qoomammada iyo hoolahan aad ii keentay**, 'the matter of the apology and these animals you brought to me', 'concerning the apology and . . .'.
 448A **mid weeye**, 'that is one thing'.
 448B **saamah -a**, a person who has been forgiven something; cf. N23/442C.
 448-9 **saamah baad iga tahay**, 'you are a person who is forgiven by me', 'I have forgiven you'.
 449A **wayga = waa iga**.
 449B **'ellis -ka**, a gift returned to the giver; cf. **'eli** (v2). It is a Somali custom that a gift can be returned to the giver without causing any offence or humiliation to him. When the gift is returned as **'ellis**, the good intentions or the friendly gesture are duly acknowledged. This custom allows the recipient without any embarrassment to return a gift which comes from a poor person.
 449-50 **ta dunida**, 'the matter, the question (of) concerning the world'.
 450A **Kaaga = here**; **Ku+uga** (**Kuuga** cannot occur).
 450B **wārrāmāy**, see N20/20B and N20/20C.
 450-1 **dūni baa jirto e nololi ma jirto**, 'world there is but no life', i.e. 'there is a world but there is no independent, individual existence'.
 451-2 **Nolosha . . . tahay**, 'What is called individual life is again and again (always) as the world is', i.e. individual lives follow the pattern imposed upon them by external circumstances (the world).
 452 **dūniduu = dūnida buu**.
 452-3A **'alaamo -da** and **'alaamad -da**, a sign; a mark; a distinctive feature; manifestation of something; cf. Ar. **'l-m**.
 452-3B **'alaamooyin**. To understand this expression we have to take into account the way in which certain classes of phenomena are sometimes described in Somali. Words like **'udur**, 'disease'; **'aafimaad**, 'health'; **'olaad**, 'war'; **nabad**, 'peace'; **abaar**, 'drought'; **barwaaqo**, 'prosperity'; **bəlo**, 'evil', are sometimes used as if they denoted personified archetypes of actual events or trends in the

world. Though invisible themselves, these archetypes could be perceived and experienced in their manifestations (**'alaamooyin**), e.g. **'udur**, 'disease', could only be seen or felt in its symptoms; **barwaaqo**, 'prosperity' in the actual abundance of food and drink, in the generosity and contentment of the people; similarly **'olaad**, 'war', reveals itself through actual instances of fighting, bloodshed, lootings, killings, hatred, and suspicion. There is, however, no rigid distinction between these beings themselves and their manifestations, and in this line **'alaamooyin** means these invisible entities taken together with the manifestations through which they reveal themselves to us.

In support of this tentative interpretation the following sentences can be adduced:

Bəlaayoo naga bayd, nabadeey qohow! 'Oh, Evil, go away from us, Oh, Peace, come!' (an extract from a well-known formalized blessing).

Aammus yaan bəlada buurtaa ku joogtaa Ku maqlin e! 'Be silent, so that the Evil which dwells in that hill may not hear you!' (This expression could be used, admonishing someone not to attract the attention of Evil by boasting about strength, health, or prosperity.)

Barwaaqo raagtaa kjbir bay leedahay. Prosperity which stays (with people) too long rears (has) pride and haughtiness. (A proverbial expression.)

Qadoodiga iyo hasaradda iyo quudqa iyo asaraarka iyo gabayga iyo heesta iyo dagaal waa 'olaadda 'alaamooyinkeda. Meanness, derision, contempt, quarrel, the hees and the gabay songs (often sung to stir hatred and to encourage men to fight) and fighting are the manifestations of war.

453A **'alaamooyinka dūnida**, the invisible living archetypes of events and their manifestations present in the world, which are said here to rule the actions of the people. What is meant here is that all the actions of human beings are determined by circumstances which are completely beyond their control. Prosperity, poverty, peace, war, health, disease, and other vicissitudes of life are the tyrannical rulers over mankind, leaving very little space for human will and endeavour.

453B **dūnidaa = dūnida baa**.

454 **'olaad -da**, see N23/146B.

454-5 **dadku waa wada 'ol**, 'the people are all enemies'. 'There is war and enmity among everybody: all against all.' For **'ol** see N1/3A.

455A **ba**, see N1/14A(f).

455B **waa adigii**, cf. N23/54-55.

455C **adigii**, agrees with **qaatay** (3rd Person Singular Masculine Past Tense of **qaado**, 'to take for oneself') and **yidi**; see N23/27B.

455-7 **adigii . . . yidi**, 'the "you" who during the recent war, when I helped you, took the sword against me and said to himself . . .'.
 458A **qadi** (v2), to cause a person to go without something; not to help; not to give; to withhold; cf. **[qad]** (v1), to go without; not to have.

458B **ba**, see N1/14A(f).

- 458c **adigii hoolii la bahsaday**, 'the "you" who (the person who) escaped with the animals'.
- 459A **wah -a**, is used here in the sense of people, persons; cf. N11/7A, N20/20-21, and N23/366A.
- 459B **quud** (v1), has approximately the same meaning as **qadi** (v2), see N23/458A.
- 459c **wah is qadinaya iyo wah is quudaya**, 'people who do not give each other anything'.
- 460A **toona** (uncl.), see N22/10c.
- 460B **ba**, see N1/14A(f).
- 460-1c **adigan . . . keenay**, 'this you (this person) who brought to me all the things which you had been given'. For agreement between [adi-] and the verb see N23/27B.
- 461A **intaas oo goor**, 'that time and a time', i.e. always, every time.
- 461-2 **wah sebenku Ku faray**, 'the thing which the time (the necessities of the time) commanded you (to do)'.
- 462A **far** (v1), to instruct, to order.
- 462B **uun**, see N8/5(d).
- 462c **go'aan -ka**, end, conclusion; cf. **go'** (v1), see N8/1A.
- 462D **imminka iyo go'aan**, 'now and in conclusion'.
- 463A **waysaga = waa isaga = waa is + uga**; cf. N23/378D.
- 463B **waysaga kaa warramayaa**, 'I shall tell you about myself'; for **kaa**, see N23/237.
- 463c **nabsi -ga**, Fate, Destiny.
- 464A **dambaw = dambe u**.
- 464B **intaa iyo nabadgelyo**, 'so much and goodbye' (a formal farewell).
- 464c **intaa** ('that amount', 'that thing'), could be translated as 'that is all (that I shall say now)'; cf. N10/10.

PRINTED IN
GREAT BRITAIN
AT THE
UNIVERSITY PRESS
OXFORD
BY
CHARLES BATEY
PRINTER
TO THE
UNIVERSITY

